

October
1907

IMPROVEMENT ERA

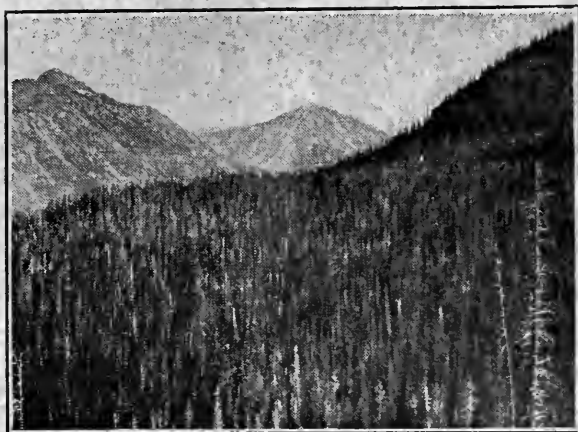
ORGAN OF THE SEVENTY AND
YOUNG MEN'S MUTUAL
IMPROVEMENT ASSOCIATIONS

PUBLISHED BY THE GENERAL BOARD
JOSEPH F. SMITH
EDWARD H. ANDERSON
EDITORS

HEBER J. GRANT
BUSINESS MANAGER
ALPHA J. HIGGS
ASSISTANT

"The Glory of God is Intelligence."

VOL. X. OCTOBER, 1907. NO. 12



PEAKS OF THE UINTAHS, AUTUMN

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- Tom Browns School Days \$.25
- Wild Animals I Have Known 2.00

For Older Readers

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Send direct to ERA Office for these books. Money must accompany order.

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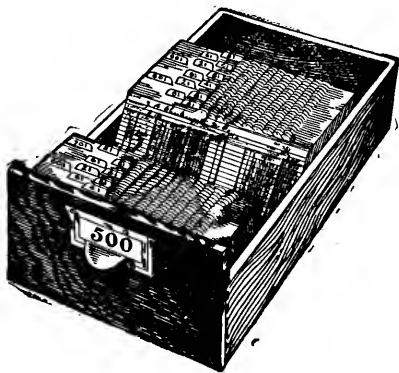
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SALT LAKE CITY, UTAH.

INVITATION TO SUBSCRIBE FOR THE IMPROVEMENT ERA

**Organ of the Seventy and the Young Men's Mutual Improvement Associations
of the Church of Jesus Christ of Latter-day Saints**

VOLUME XI, 1907-8

**President Joseph F. Smith, Editor
Edward H. Anderson, Associate Editor**

**Heber J. Grant, Business Manager
Alpha J. Higgs, Assistant Manager**

A decade ago the first number of the ERA was printed. It was the outgrowth of a revival in Mutual Improvement work which has since grown to large proportions. The ERA has done its share towards this advancement and growth, and today our associations are stronger and livelier, and a more vigorous factor in the life and growth of the Church than ever before. Thousands who have grown up in the work appreciate its literature, the standard of which has been kept up and bettered from the beginning. The ERA began with a modest circulation of 2,000, but for Volume XI, 15,000 copies will be printed. Volume XI begins with the November 1st number, 1907. Volume X had a greater circulation among lovers of good literature than any previous volume. We invite you to renew your subscription; or if you are not already a subscriber to enlist in the cause. Use the blank order opposite the first page of this number.

OWNERSHIP AND CONTROL OF THE ERA.

As the Organ of the Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints the ERA is controlled by the General Board. It is printed for the benefit of the Improvement Associations, and for the advancement of Church work generally. With this volume, the ERA becomes also the Organ of the Seventies' Quorums of the Church, thus adding a force of ten thousand valiant workers. The ERA has no capital, except the subscriptions annually invested by its readers. The readers of the ERA comprises all the missionaries of the Church in the nations of the earth, as well as a majority of the progressive young men of the Church, in the gathering, to whom will be added this year the great body of Seventy who become specially interested by virtue of the magazine being made the Organ of their Quorums. The ERA finds favor with all who delight in clear, interesting, entertaining and instructive literature. Historical matter, current events, biography, doctrinal and inspirational essays, poems, and stories appear in its pages, all written by the best home writers, and carefully edited. President Joseph F. Smith is the editor, and he, with the General Board of the Young Men's Mutual Improvement Associations, controls its policy. All the profits go to the betterment of the magazine, or are spent in the interest of the Church and the Mutual Improvement Associations. The magazine is not published for the purpose of making money, but for the benefit and advancement of the Church, the Seventy, and the Mu-



A WHEAT FIELD NEAR ALBERTA, CANADA.

tual Improvement Organizations. Your attention is called to the double purpose served by every subscription:

(1) It aids in the spiritual and intellectual growth, prosperity, and education of our associations and the members of the Church generally, and furthers the advancement of good works among the young people of the Church.

(2) It insures, besides, full returns in good, wholesome, entertaining literature for the \$2.00 invested.

THE ERA THE ORGAN OF THE SEVENTY.

The Seventies are to be congratulated upon now having an organ through which the First Council can communicate with them from time to time without the inconvenience and expense of special circulars. That the Seventies have an organ may be matter of surprise to them, since this is the first announcement of the fact, and there has been but little agitation of the matter, though it has been the proverbial "long felt want." It came about in the following manner: The First Council suggested to President Joseph F. Smith that the *IMPROVEMENT ERA*, now the organ of the Young Men's Mutual Improvement Associations, could easily be extended in its scope so as to become also the organ of the Seventies. Its general literature is already, in the main, of the class our Seventies would do well to read. The *ERA* has been the vehicle through which very many important doctrinal articles have been published; and having become the organ of the Seventies, as well as of the Young Men's Associations, is a guarantee that it will continue that line of work, and perhaps more abundantly in the future than in the past. There will be a Seventies' department opened in the magazine, of several pages, in which will be published each month suggestions and directions relative to Seventies' class work, quorum discipline and general management. Of the advantages of such an arrangement little need be urged, since they must be obvious to all. Hereafter, then, the *IMPROVEMENT ERA* will be known as the Organ of the Seventies and the Young Men's Mutual Improvement Associations.

The first Council bespeak for our organ the hearty support of all the Seventies. Its success has depended heretofore on the love and loyalty of the Young Men's Association; hereafter that will be supplemented by the love and loyalty of the Seventies' quorums. The attention of the members of the quorums should at once be called to this new adjunct in our work, and they be invited to become subscribers to our magazine. We suggest that one or two members in each quorum be appointed to solicit subscriptions within the quorum, that each member be given the direct opportunity to become a subscriber. The *ERA*, it will be understood, has no other agents except those appointed by the Young Men's Association in the respective wards and branches of the Church, and now, of course, those who will be appointed by our quorums. The service is to be given without remuneration—soliciting subscriptions within our quorums is to be a work of love and interest. The price is two dollars per volume, paid in advance, and subscriptions should be sent by the quorum agent to the assistant manager of the *ERA*, Elder Alpha J. Higgs, 214 Templeton Building, Salt Lake City. Promptness and efficiency in dealing with this matter is expected.



BRIDGE NEAR HUNTINGTON, OREGON.

It is a fortunate circumstance that this inauguration of better working conditions for the quorums of Seventies, and the beginning of the volume of the ERA—Volume XI—should start off together, *viz.*, in the month of November. But is it not a co-ordination of circumstances brought about by the operation of the Spirit of the Lord upon the minds of the brethren rather than a mater of good fortune? So many things have conjoined for this new movement among the Seventies to augur success, that those of us who have been watching its development cannot doubt but that God wills it.—From the “*Course of Study*” for the Seventy.

NOTABLE CHANGES IN VOLUME XI.

Among the notable changes is one making the ERA the organ of the Seventy. This will add prestige to the magazine, as well as literary advantage. The First Seven Presidents of Seventy have chosen Elder B. H. Roberts, one of the recognized Church authorities on doctrinal writings, as editor of their division of the magazine, and he will besides continue to write general articles for the magazine as heretofore. We trust that the brethren of the Quorum of Seventy will be as loyal in working for the interest of the magazine, and in obtaining subscriptions for it, as the officers of the Improvement Associations have been and are. If so, there will be no doubt about our getting the number of subscriptions we have determined upon for this volume, namely, 15,000. As heretofore, the best writers in the community will contribute for the pages of the ERA, many of them having consented to write for Volume XI. We solicit all who are talented in writing, to contribute for our magazine. One of the objects of the ERA is to encourage home literature.

A change will be made in the paper of Volume XI, and fine book paper will be used. This will enable us to illustrate the magazine, thus making it more attractive, while not losing any of its other merits. We solicit portraits and scenes on subjects of interest, from the Church missionaries and writers in all parts of the world. The ERA is sent free to all missionaries, and we hope our brethren will reciprocate the courtesy of the General Board in sending them the magazine free, by providing the editors with photographs of scenes in all parts of the world where their duties and labors call them. As many as possible of these will be reproduced for the pleasure, we hope, edification, and instruction of our readers, who now number thousands in the Rocky Mountain States of Utah, Idaho, Colorado, Oregon, and Wyoming, and in the territories of Arizona, and New Mexico, also in Canada, and Mexico; and who are found scattered in all other states of the Union, and in nearly all the countries of the world.

FREE TO MISSIONARIES.

The ERA is sent free to all the missionaries of the Church of Jesus Christ of Latter-day Saints in all the world; it is used by them to good advantage in the mission field, and we have hundreds of testimonials, (See a few printed during Volume X in “*Messages from the Missions*”) from them as to its value in making friends for the Church, and in intro-



TWIN FALLS, IDAHO.

ducing missionaries to strangers. We pay the postage and give away between 1,700 and 2,000 copies every month. These are scattered in all the lands where the messengers of the Gospel labor. This work involves the annual expenditure of thousands of dollars. If you are a subscriber, you are helping to preach the Gospel. We receive daily testimonials bearing witness to the help, information, and pleasure derived from the ERA by the missionaries, and the thousands of readers to whom they distribute it. Be one of the helpers and assist us to get the desired circulation for Volume XI, namely, 15,000. The subscription price is \$2.00, and you can well afford to be one to help in this good work. You get the full value of your money in the reading matter of the magazine itself. You get a manual free, and you help besides to preach the Gospel. Renew your subscription, now, do not wait for further solicitation. Please notice that no subscription is continued beyond the year, without an order.

MANUAL FREE WITH THE ERA.

The Senior Manual or the Junior, according to choice, will be given free to every subscriber. These manuals are ready for delivery. The Junior Manual, is entitled: "The Acts of the Apostles." These lessons are simple and easy, consisting of an assignment of certain portions of the text of The Acts of the Apostles to be read, a choice passage or two to be memorized, brief suggestions to the teacher, where thought necessary, and summary of the lesson, with explanatory notes instead of questions. The text is from the Bible which should be used as the text book. This Manual is just large enough to make a splendid text book for the Junior classes, and to familiarize them thoroughly with the "Acts of the Apostles," the important historical record of the early Church.

The Senior Manual, entitled, "Spiritual Growth," is a series of lessons on practical topics pertaining to religion, designed to teach young men, not so much what the doctrines of the Church are as what is the effect of living the doctrines which they may already have learned. It consists of twenty lessons, 114 pages, on practical topics, showing that "Mormonism" is a reasonable and natural religion; that growth is the first law of life. It defines spiritual growth and tells us how knowledge comes. There are two lessons on prayer, its meaning, and what it has accomplished in the history of the world. The reason for Church organization is treated, and the effect of Church organization on spiritual growth is shown. It treats on the reasons for ordinances in the Church, and points out how loyalty to the Priesthood insures a right direction of growth. There are lessons on counsel, and its practicability, with testimonials from the Church works, and personal experiences concerning counsel. There are two lessons on the history of tithing, and the value of tithing; and a third gives testimonials of tithing in early, mediaeval, and recent times. Chastity is treated in two lessons, showing what it is, and what its effects are. One lesson treats on the value of fasting, and shows how this requirement promotes spiritual communion. Offerings to the poor and general love for humanity are treated in two lessons, and the subject of charity and the strength that comes from it is also discussed. The idea of the Manual is to impress the young people of Zion



CALIENTE, NEVADA.

with the need there is for not only understanding the principles of the Gospel, and the doctrines of the Church, but the greater need for living them. It is designed to show how the young people may practice their religion, and make it a part of their every day life, in order that they may enjoy spiritual growth, and obtain communion with the Holy Ghost. It is a good book to read in the family. 25c to any address, or free with the ERA.

REGULAR DEPARTMENTS AND CONTRIBUTORS.

The "Editor's Table" will continue to be one of the leading features of the ERA. President Joseph F. Smith will contribute thoughtful articles, on ethical, religious, and current topics, and the readers of the ERA will thus be kept in personal touch with the President of the Church.

Questions of importance on Doctrine and other matters will receive answers according to the best light in the Church.

The "Seventy Department" will be edited by Elder B. H. Roberts; and the members of the Seventies' Quorums, who wish to be instructed in their duties, keep pace with the orders of their superior officers, and informed on the instructions relating to their "Course of Study," will find the value of their subscription in this department alone.

"Our Work" will be made very interesting and instructive and necessary to the officers of the Mutual Improvement Associations; in fact, the ERA is indispensable as a guide to M. I. A. work, and every officer in the organizations should, therefore, subscribe for it and read it.

"Messages from the Missions" will continue, in which the leading and most interesting facts occurring in the mission field will be directly related by the persons who are the actors.

"Current Events" will be carefully edited, and a general outline of the most interesting political, ethical, and religious occurrences, in the general and local world, will be recorded therein.

Attention is directed to the index of authors who have contributed to the magazine during the past year. Many of these, and a number of new ones, will furnish some of their best writings to the ERA for the coming volume. In this connection, we desire to express the fact that the writers who have contributed and who will continue to contribute to the IMPROVEMENT ERA deserve the love, respect, and thanks of the young people, for their splendid labors which have been given free for the benefit of the cause.

SPECIAL FEATURES FOR VOLUME XI.

General and Miscellaneous.

The department of general and miscellaneous contributions will be made interesting, instructive, and profitable. We hope to illustrate some of these articles. A large collection of attractive miscellaneous articles are on hand and will find place in Volume XI, together with many that are promised by good writers. We will aim to print one or more stories in each number, and writings suitable for young men will be sought from our best authors. We expect a continued story by Nephi Anderson, who is acknowledged to be first among local story writers.



ADOBE FORT, 200 YEARS OLD, NEW MEXICO.

Scientific Progress.

Dr. John A. Widtsoe will contribute two articles on the modern conception of the nature of matter, as developed by the wonderful discoveries in physics and chemistry during the last few years. The main purposes of these articles will be to explain the manner in which the discovery of the X-rays and radium and other related substances have enabled man to look into the heart of matter. From a number of reports which have reached this office, the several articles on scientific lines in Volume IX were heartily appreciated by many of our readers, and we are also promised a number of these popular reviews for Volume XI, by Dr. Widtsoe and other writers from the advanced schools.

Science advances rapidly. Discoveries are of almost daily occurrence, and there is no field of more interest than the scientific field. During the year several scientific papers will be presented by men of standing in the scientific world.

Illustrations.

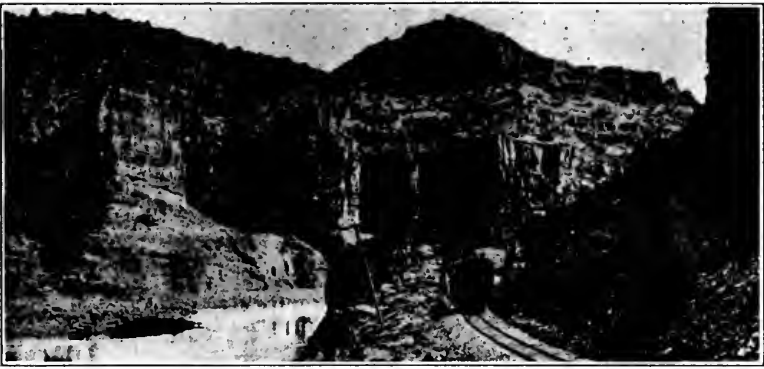
For a number of years, requests have come frequently to the publishers of the ERA that the magazine should be illustrated. The General Board has finally consented, and Volume XI will be illustrated. It will be printed on a good 70-pound book paper, thus making it highly attractive and first-class in typographical appearance. We believe that this feature will be approved with delight by many of our present readers, and by others who desire to become subscribers.

Thoughts of a Farmer.

Farming in these days has become a science in which not only the farmers themselves, but others are interested. There is considerable philosophy in farming, and many things to be learned from an everyday-contact with the common things on the farm. Dr. Joseph M. Tanner, who is at present farming extensively in Canada, will present a series of seven papers under this head. While the papers contain considerable information in farm topics, there is also a good deal of practical philosophy in them that will be of extreme interest and even amusement to young men.

The Philosophers on Conduct.

The beginning of a series under the above title will be contributed by Milton Bennion, Professor of Philosophy, at the University of Utah. This series is designed to cover the most eminent ethical philosophers of the Greeks, Romans and modern European peoples. Generally, each



GRAND RIVER CANYON, COLORADO.

article will deal with one philosopher, introducing him with a short biographical sketch, and following that with selected quotations from his writings, on conduct. It is better to allow a philosopher to speak for himself, the author considers, rather than to have some one else expound his views. On the part of readers, greater interest is stimulated by reading what a great thinker said concerning life and its problems, than by reading *about* what he said. The aim, therefore, in this series will be to make a judicious selection of quotations that will illustrate the philosophers' ethical principles. The articles will go well with the Manual lessons on ethics, and will be interesting supplemental reading.

Doctrinal Contributions.

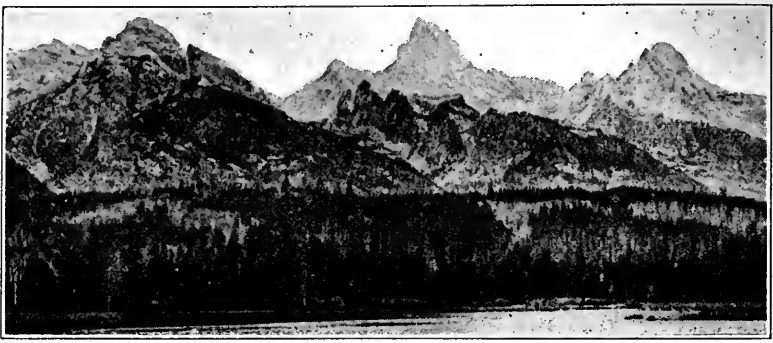
Elder B. H. Roberts, whose doctrinal contributions have been leading features of the IMPROVEMENT ERA for many years, will contribute from time to time occasional articles on the "Spirit of Christian Scripture," which will be specially suitable supplemental reading for the Manual lessons on spiritual growth. Apostle Orson F. Whitney has promised to contribute, and Dr. James E. Talmage will be heard from.

AIM OF THE ERA.

The primary aim of the Era is to instill into the hearts of the young people a testimony of the truth and magnitude of the Gospel, and the work of God; and, like the associations which it represents, "to aid them in developing the gifts within them, and in cultivating a knowledge and an application of the eternal principles of the great science of life." current events, and particularly in the formation of noble character, and It aims, also, to inform its readers in social affairs, history, biography, aims to point young men to the way of true success. As the organ of the Seventy it will aim to train that important body of Church laborers in their duties as the minute men of the Church of God. As the Organ of the Young Men's Mutual Improvement Associations the official instructions of the leaders of this great organization will be made known therein, thus making it indispensable to every officer. It is a clean family magazine, which can be placed before every person with the full knowledge that its contents are elevating and instructive.

TO THE OFFICERS OF THE SEVENTY AND THE MUTUAL IMPROVEMENT ASSOCIATIONS.

We ask you to continue loyal to our magazine, by subscribing for it yourselves, and by each one of you securing other subscribers. We ask that officers promptly arrange for the canvass of the membership of their quorums, and of their associations and the wards, so that no family in the ward is left without solicitation. You are not to wait upon each other, but the officers of both organizations are to go on with the work



THE TETONS, WYOMING.

as if every one had it to do. Remember that every president of Seventy and of the Young Men's Mutual Improvement Association is an authorized agent. He should appoint one of his assistants to carefully look after the interests of the magazine, and should himself see that the quorums or ward is thoroughly and completely canvassed early in the season. A stake aid to the Superintendent of the Y. M. M. I. A. should be appointed to supervise the canvass for the ERA in the stake, and otherwise to look after its business welfare in the stake. Little difficulty will be experienced in obtaining subscribers if the work is handled properly, vigorously, promptly, and in season.

TERMS AND GUARANTEE.

The associations have decided in conference that all subscriptions shall be paid in advance. The ERA will be issued promptly on the 1st of each month; price \$2.00, including either Manual. Upon application from subscribers who have been with us for years, the magazine will be sent to them without interruption upon receipt of a request from them on the blanks printed next to the title page in the October number of the ERA, to continue the magazine upon their promise to pay within the month. Behind the ERA are ten years of fulfilled promises, and the subscribers may be certain that all promises here made will be fulfilled. The magazine is prompt in publication, and, as in the past, all its pledges will be faithfully kept. The Seventies' "Course of Study" will not be furnished free with the ERA.

OFFICERS.

Joseph F. Smith, General Supt.
 Heber J. Grant and
 B. H. Roberts, Assistants.
 Evan Stephens, Music Director.
 Horace S. Ensign, Asst. Music Director.

AIDS.

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 Hyrum M. Smith
 Alpha J. Higgs, General Secretary.

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 Geo. Albert Smith
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 Lewis A. Kelch
 Lyman R. Martineau
 Charles H. Hart
 John A. Widtsoe
 James H. Anderson

SUBSCRIBE NOW FOR.....VOLUME ELEVEN

YOUR SUBSCRIPTION EXPIRES WITH THIS NUMBER.



PERMIT us to remind you that with the October issue of the IMPROVEMENT ERA your subscription, now on our books was completed. ¶ We shall be happy to receive a renewal order from you, and hand you herewith on next page, time and remittance blanks for this purpose. ¶ If you will kindly respond at once, enclosing this order in your envelope, it will enable us to keep your name on our list, and thus avoid any interruption in the mailing of the magazine.

THE IMPROVEMENT ERA,
Salt Lake City, Utah.

ALPHA J. HIGGS,
General Secretary.

If you have already renewed, please disregard this notice

Read the Prospectus in the OCTOBER ERA.

Read the Prospectus in the OCTOBER ERA.

IMPROVEMENT ERA,
214 Templeton Building,
Salt Lake City, Utah.

GENTLEMEN:

Enclosed please find \$2.00 for a year's subscription to the
IMPROVEMENT ERA, Volume XI, beginning with November
1st issue, 1907, and Manual.

Name

Ward

P. O.

R. D.

Date 1907. State

IMPROVEMENT ERA,
214 Templeton Building,
Salt Lake City, Utah.

GENTLEMEN:

Please continue my subscription to Volume XI, IMPROVE-
MENT ERA, and I will remit \$2.00 within
days from date of issue No. 1, Volume XI, November 1, 1907. Send

Manual.

Name

Ward

P. O.

R. D.

Date 1907. State

CAREFULLY FILL IN ALL BLANK SPACES.

IMPROVEMENT ERA.

VOL. X.

OCTOBER, 1907.

No. 12

“ONE MIGHTY AND STRONG.”

[A correspondent of the ERA writes asking to know the meaning of the 7th and 8th verses of Section 85 of the Doctrine and Covenants. This question was answered by the First Presidency nearly two years ago, their reply appearing in the *Deseret News*, of Saturday, November 13, 1905. For the benefit of our correspondent, and others who may be interested in the subject, the article is here reprinted:—EDITORS.]

The following has been issued by the Presidency of the Church of Jesus Christ of Latter-day Saints in explanation of verses 7 and 8 of section 85 of the Doctrine and Covenants, and is to be received as authoritative:

The following quotation is from the eighty-fifth section of the book of Doctrine and Covenants:

And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God:

While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning.

Perhaps no other passage in the revelations of the Lord, in

this dispensation, has given rise to so much speculation as this one. Also, it has been used by vain and foolish men to bolster up their vagaries of speculation, and in some cases their pretensions to great power and high positions they were to attain in the Church. In a word, some have made claims that they were the particular individual mentioned in the revelation, the "one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints."

One would think in such a matter as this that sufficient native modesty would assert itself to restrain a man from announcing himself as the one upon whom such high honors are to be conferred, and who is to exercise such great powers in establishing the Saints in their inheritances; and that even if one suspected, for any reason, that such a position, and such exceptional powers were to be conferred upon him, he would wait until the Lord would clearly indicate to the Church, as well as to himself, that he had been indeed sent of God to do the work of so noble a ministry, as is described in the passage under question. Those, however, who have so far proclaimed themselves as being the "one mighty and strong," have manifested the utmost ignorance of the things of God and the order of the Church. Indeed their insufferable ignorance and egotism have been at the bottom of all their pretensions, and the cause of all the trouble into which they have fallen. They seem not to have been aware of the fact that the Church of Christ and of the Saints is completely organized, and that when the man who shall be called upon to divide unto the Saints their inheritances comes, he will be designated by the inspiration of the Lord to the proper authorities of the Church, appointed and sustained according to the order provided for the government of the Church. So long as that Church remains in the earth—and we have the assurance from the Lord that it will now remain in the earth forever—the Saints need look for nothing of God's appointing that will be erratic, or irregular, or that smacks of starting over afresh or that would ignore or overthrow the established order of things. The Saints should remember that they are living in the dispensa-

tion of the fulness of times, when the Church of Christ is established in the earth for the last days and for the last time, and that God's Church is a Church of order, of law, and that there is no place for anarchy in it. (Doc. and Cov. Sec. 112: 30; also Secs. 33: 3; 43: 28-31.)

Respecting the views that have been expressed as to the meaning of this passage, who the man was that was "called of God and appointed, that put forth his hand to steady the ark of God," that should, "fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning," as well as who the one "mighty and strong" was, or is to be—various theories have been advanced. Some of the dissenters from the Church have advanced the idea that the Prophet Joseph Smith, largely on account of his sad and tragic death, fell "by the shaft of death like as a tree that is smitten by the vivid shaft of lightning," and that because of supposed transgression; while there are not wanting those who hold that the prophecy is not fulfilled, but say that the fate of falling "like as a tree that is smitten by the vivid shaft of lightning" is a fate reserved for the present or some future President of the Church. As to the "one mighty and strong," some hold that he has come, others that he is yet to come. Some have held that the Prophet Joseph Smith was the man, and that he would be raised from the dead and appear among the Saints to fulfill the terms of this prophecy. Others have insisted that the late President Brigham Young was the man who fulfilled the prediction, when, with such heaven-inspired wisdom and masterly skill, he led the exiled Saints from Nauvoo to the Rocky Mountains and laid their settlements in the valleys of Utah.

All these theories have been entertained and some of them by very good brethren; but good men and well informed men, are sometimes mistaken, and all are capable of receiving larger information, and more and more light respecting the things which God reveals.

The revelation from which the passage is quoted is a portion of a letter to William W. Phelps, written by the Prophet from Kirtland under date of November the 27th, 1832. William W. Phelps at the time was at Independence, Missouri. In order that the reader may have the whole matter before him, the letter is re-

produced *in extenso*, and the part afterwards accepted as the word of the Lord indicated:

Kirtland, Nov. 27th, 1832.

BROTHER WILLIAM W. PHELPS:—I say brother, because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this, as I have many things which I wish to communicate. Some things which I will mention in this letter, which are lying with great weight on my mind. I am well, and my family also; God grant that you may enjoy the same, and yours, and all the brethren and sisters who remember to inquire after the commandments of the Lord, and the welfare of Zion, and such a being as myself; and while I dictate this letter, I fancy to myself that you are saying or thinking something similar to these words—“My God, great and mighty art Thou, therefore, show unto Thy servant what shall become of all those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritance by consecrations, by order or deed from the Bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the Church, and all the affairs of the same.

Brother William, in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of heaven, therefore I will proceed to unfold to you some of the feelings of my heart, and to answer the question. [Here begins the revelation] “It is the duty of the Lord’s clerk whom He has appointed, to keep a history, and a General Church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the Bishop; and also their manner of life, their faith, and works; and also of all the apostates who apostatize after receiving their inheritances. It is contrary to the will and commandment of God, that those who receive not their inheritances by consecration, agreeably to His law, which He has given, that He may tithe His people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the Church; their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the Law of God, saith the Lord of Hosts. Yea, thus saith the still small voice, which whispereth through and pierceth all things, and oftentimes it maketh my bones to quake while it maketh manifest, saying: and it shall come to pass, that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while His bowels shall be a fountain of truth, to set in order the House of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the Law of God; while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the Book of Remembrance, shall find none inheritance in that day; but

they shall be cut asunder, and their portion shall be appointed among unbelievers, where are wailing and gnashing of teeth. These things I say not of myself; therefore, as the Lord speaketh, He will also fulfill. And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off from the Church; as well as the lesser Priesthood, or the members, in that day, shall not find an inheritance among the Saints of the Most High; therefore it shall be done unto them, as unto the children of the priest, as will be found recorded in the second chapter and sixty-first and sixty-second verses of Ezra.” [End of the revelation.]

Now, Brother William, if what I have said is true, how careful men ought to be what they do in the last days, lest they are cut short of their expectations, and they that think they stand should fall, because they keep not the Lord’s commandments, whilst you, who do the will of the Lord, and keep his commandments, have need to rejoice with unspeakable joy, for such shall be exalted very high, and shall be lifted up in triumph above all the kingdoms of the world; but I must drop this subject at the beginning [of it].

Oh Lord, when will the time come when Brother William, thy servant, and myself, shall behold the day that we may stand together and gaze upon eternal wisdom engraven upon the heavens, while the majesty of our God holdeth up the dark curtain until we may read the round of eternity, to the fulness and satisfaction of our immortal souls? O Lord God, deliver us in due time from the little narrow prison, almost as it were, total darkness of paper, pen and ink;—and a crooked, broken, scattered and imperfect language.

I have obtained ten subscribers for the *Star*. Love for all the brethren. Yours in bonds. Amen.

JOSEPH SMITH, JUN.—(*History of the Church*, Vol. I, pp. 297-9.)

It is to be observed first of all that the subject of this whole letter, as also the part of it subsequently accepted as a revelation, relates to the affairs of the Church in Missouri, the gathering of the Saints to that land and obtaining their inheritances under the law of consecration and stewardship; and the Prophet deals especially with the matter of what is to become of those who fail to receive their inheritances by order or deed from the bishop. The petition which the Prophet puts into the mouth of his correspondent, Elder Phelps, is:

Show unto Thy servant what shall become of all those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritance by consecrations, by order or deed from the Bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the Church, and all the affairs of the same.

This paragraph clearly proves that the subject in hand is the

settling of the Saints in Missouri, granting them their inheritances, and the order of it all. In addition, the "bishop," who was Edward Partridge, is especially referred to as "the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the Church and all the affairs of the same."

In the revelations by which Edward Partridge was called and appointed to stand as a Bishop in the land of Zion—Missouri—the following occurs:

And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the Saints their inheritance, even as I have commanded; and also those whom he has appointed to assist him * * * * Let the bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. (Doc. and Cov. Sec. 57: 7 and 15.)

For this cause (*i. e.*, that the Saints might be gathered upon the land of Zion) have sent you hither, and have selected my servant, Edward Partridge, and have appointed unto him his mission in this land (*i. e.*, Jackson County, Missouri).

And whoso standeth in his mission is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto His children. (Doc. and Cov., Sec. 58: 14, 17.)

This much, then, we have learned, *viz.*, that Edward Partridge, the Bishop of the Church, was the one "called and appointed, to divide by lot unto the Saints their inheritances." But was Edward Partridge the one in 1832 who was "putting forth his hand to steady the ark," and threatened with falling "by the shaft of death like as a tree that is smitten by the vivid shaft of lightning"? Undoubtedly. The brethren in those days were limited in their experience. The Church had been organized but as yesterday. The order of the Priesthood was not understood then, as it is today. The brethren composing it had been but recently brought together. Some of them were often in rebellion against the Prophet and the order of the Church because of these conditions; and it required instruction and time and experience to enable men to understand their duties and preserve their right relationship to each other as officers of the Church.

Bishop Partridge was one of the brethren, who—though a most worthy man, one whom the Lord loved, and whom the Prophet described as "a pattern of piety," and "one of the Lord's great

men"—at times arrayed himself in opposition to the Prophet in those early days, and sought to correct him in his administrations of the affairs of the Church; in other words, "put forth his hand to steady the ark."

On the occasion of the Prophet's first visit to Independence, Missouri—Edward Partridge accompanied him—in the meetings and conferences held upon the land of Zion, Bishop Partridge several times strenuously opposed the measures of the Prophet, and was sharply reproved by the latter for his unbelief and hardness of heart. Indeed, the apostate, Ezra Booth, who was present, made the scene between the bishop and the Prophet one of the items that justified to him his apostasy. He refers to the circumstance in a letter, addressed to Bishop Partridge, which has been several times published in anti-"Mormon" literature. The Bishop, moreover, was reproved for his "blindness of heart and unbelief," and warned of the danger of falling from his high station, in a revelation given in August, 1831, while both he and the Prophet were still in Missouri:

Yea, for this cause I have sent you hither, and have selected my servant Edward Partridge, and have appointed unto him his mission in this land; but if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall. (Doc. and Cov., Sec. 58: 14-16.)

All the foregoing occurred during the first visit of the Prophet to Missouri.

In the latter part of April, 1832, the Prophet again visited the center place of Zion—Independence, Missouri. There were still ill-feelings existing among the brethren, especially between Elder Rigdon and Bishop Partridge; but those difficulties were adjusted, and Bishop Partridge, in the conference that was held on the 26th of April, gave to the Prophet the right hand of fellowship in behalf of the Church in Missouri, and acknowledge him to be the President of the High Priesthood of the Church.

But notwithstanding the adjustment of all difficulties on this occasion, we learn from the correspondence that passed between the brethren of Kirtland and Independence, respectively, that the old difficulties in all their bitterness broke out afresh.

Referring to this subject, Elders Orson Hyde and Hyrum

Smith, who had been appointed by a council of High Priests at Kirtland to write a letter of reproof and warning to "Bishop Partridge, his Council and the inhabitants of Zion," say:

At the time Joseph, Sidney, (Rigdon) and Newell (K. Whitney) left Zion, all matters of hardness and misunderstanding were settled and buried (as they supposed), and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a censorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchical power and authority. * * * *
It might not be amiss for you to call to mind the circumstances of the Nephites and the children of Israel rising up against their Prophets, and accusing them of seeking after kingly power, and see what befell them, and take warning before it is too late.

In a letter written by the Prophet himself on the same occasion, written to accompany a revelation which he was sending to Zion, he refers in very pointed words to the ill-feeling existing towards him by the brethren in Zion:

Though our brethren in Zion indulge in feelings towards us, which are not according to the requirements of the new covenant, yet, we have the satisfaction of knowing that the Lord approved of us, and has accepted us. * * * *
Repent, repent, is the voice of God to Zion * * * I say to you (and what I say to you I say to all), hear the warning voice of God, lest Zion fall, and the Lord swear in His wrath the inhabitants of Zion shall not enter into His rest.

Also in a revelation given on the 22nd and 23rd of September, 1832—five months after the reconciliation at Independence—the following occurs:

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief have brought the whole Church under condemnation. And this condemnation resteth upon the children of Zion, even all: and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion. * * * But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion for their rebellion against you at the time I sent you. (Doc. and Cov. Sec. 84: 54-58 and 76.)

It was while these conditions of rebellion, jealousy, pride, un-

belief and hardness of heart prevailed among the brethren in Zion—Jackson county, Missouri—in all of which Bishop Partridge participated, that the words of the revelation taken from the letter to William W. Phelps, of the 27th of November, 1832, were written. The "man who was called and appointed of God" to "divide unto the Saints their inheritance"—Edward Partridge—was at that time out of order, neglecting his own duty, and putting "forth his hand to steady the ark;" hence, he was warned of the judgment of God impending, and the prediction was made that another, "one mighty and strong," would be sent of God to take his place, to have his bishopric—one having the spirit and power of that high office resting upon him, by which he would have power to "set in order the house of God, and arrange by lot the inheritance of the Saints;" in other words, one who would do the work that Bishop Edward Partridge had been appointed to do, but had failed to accomplish.

"But," it will be asked, "does Bishop Partridge fulfill the terms of the prophecy that relate to the man 'falling by the shaft of death, like a tree that is smitten by the vivid shaft of lightning?'" That should not be said without some qualification; although Edward Partridge died eight years later, in the forty-seventh year of his age, a victim of the persecution he suffered in Missouri.

Edward Partridge, in common with most of the Saints in Missouri, as a result of the reproofs and warnings of the Prophet and others, was brought to a partial repentance; still, as late as March, 1833, notwithstanding the partial repentance referred to, the Lord expressed himself as being "not well pleased" with Bishop Partridge and others:

Behold, I say unto you that your brethren in Zion begin to repent and the angels rejoice over them; nevertheless, I am not well pleased with many things, and I am not well pleased with my servant William E. McLellin, neither with my servant Sidney Gilbert; and the bishop also [Edward Partridge], and others have many things to repent of; but verily I say unto you that I, the Lord, will continue with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me (Doc. and Cov., sec. 90: 34-36).

Because of the failure of the Saints in Zion to fully repent,

and keep the commandments of the Lord, the fury of their enemies burst upon them, and they were driven from their possessions into exile, and their homes were destroyed. We here give the Lord's explanation of the troubles that came upon the people; it is found in a revelation given under date of December 16th, 1833:

Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them wherewith they have been afflicted, in consequence of their transgressions; yet I will own them, and they shall be mine in that day when I shall come to make up my jewels. Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, and deny me, cannot be sanctified. Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord, their God, therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me. Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them: I will not utterly cast them off; and in the day of wrath I will remember mercy" (Doc. and Cov., Sec. 101: 1-9).

In the midst of the troublous times in Missouri, Edward Partridge acted a most noble, and self-sacrificing part, and bore many indignities with the greatest patience. He was taken to the public square of Independence, partly stripped of his clothing, and bedaubed with tar and feathers, amid the jeers of the mob. He neither complained nor murmured at this treatment, but bore it well, with meekness and dignity. He was one with five others to offer himself as a ransom for the Church "Willing to be scourged or even put to death," if that would but satisfy the tormentors of the Saints, and stop the inhuman cruelties practiced towards them by the Missourians. He was also active in settling the Saints in upper Missouri, in 1836-8. He shared in all the labors and hardships incident to the settlement of a new country, and subsequently passed through the trials attendant upon the exodus of the Saints from Missouri. Who shall say that his repentance, his sacrifices, his sufferings and faithfulness did not procure for him a mitigation of the severe judgment decreed

against him in the revelation contained in the eighty-fifth section of the Doctrine and Covenants? At any rate, the Lord said, some three years later, that he was well pleased with Edward Partridge. The word of the Lord came to the Prophet to this effect, on the 7th of November, 1835:

Behold, I am well pleased with my servant Isaac Morley, and my servant Edward Partridge, because of the integrity of their hearts in laboring in my vineyard, for the salvation of the souls of men. Verily I say unto you, their sins are forgiven them, therefore, say unto them in my name, that it is my will that they should tarry for a little season, (in Kirtland) and attend the school and also the solemn assembly, for a wise purpose in me. Even so. Amen. (*History of the Church*, Vol. II, pp. 302-3).

Certainly in the face of this plain statement of the Lord's that the sins of Edward Partridge were forgiven him, we do not feel that his sad and early death was the fulfilment of the threatened judgment of the revelation. But that he was the man so threatened in that revelation, there can be no question; not only on account of what is here set forth, but also because Orson Pratt, one familiar with Edward Partridge, and an active participant in all these historical matters, publicly declared from the pulpit in Salt Lake City, about the time of the death of President Young, that the man referred to in that passage of the revelation in question, was Bishop Edward Partridge. Of the fact of his statement, there can be no doubt; and at the time he was the historian of the Church as well as a member of the quorum of the Apostles.

Now, as to the “one mighty and strong,” who shall be sent of God, to “set in order the house of God, and to arrange by lot the inheritance of the Saints.” Who is he? What position will he hold in the Church? In what manner will he come to his calling? We draw attention first of all to the fact that this whole letter to William W. Phelps, as well as the part afterwards accepted as the word of the Lord, related to the affairs of the Church in Zion, Independence, Jackson county, Missouri. And inasmuch as through his repentance and sacrifices and suffering, Bishop Edward Partridge undoubtedly obtained a mitigation of the threatened judgment against him of falling “by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning,” so the occasion for sending another to fill his station—“one

mighty and strong to set in order the house of God, and to arrange by lot the inheritances of the Saints"—may also be considered as having passed away and the whole incident of the prophecy closed.

Such examples of the Lord thus dealing with men are found in other scriptures than in this revelation. The word of the Lord came to the Prophet Isaiah, commanding him to carry what was really a death sentence to Hezekiah, King of Israel, which sentence, however, was revoked by the Lord when the king earnestly prayed that his life might be spared unto him. The incident is related in the second book of Kings, as follows:

In those days was Hezekiah sick unto death. And the Prophet Isaiah, the son of Amoz came to him and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die and not live.

Then he turned his face to the wall, and prayed unto the Lord, saying,

I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

And it came to pass afore Isaiah was gone out into the middle court that the word of the Lord came to him, saying,

Turn again, and tell Hezekiah, the captain of my people, Thus saith the Lord, the God of David, thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord.

And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria, and I will defend this city for mine own sake, and for my servant David's sake (II Kings 20: 1-6).

Notwithstanding his self-enumeration of virtues, in the above passage, it is quite evident from the closing verses of the chapter that King Hezekiah was a proud, vain and selfish man; yet the Lord loved him for the good that was in him, and hearkened to his prayer, and set aside the sentence of death decreed against him.

Other instances of like procedure will doubtless occur to the Saints as they think upon this subject. If God, in the case of Hezekiah and other of his servants, prophets and kings in Israel, could thus mitigate or change the decree against them, should it be accounted a strange thing that he forgave Edward Partridge his sins, and withheld the execution of the judgment pronounced against him?

If, however, there are those who will still insist that the

prophecy concerning the coming of “one mighty and strong” is still to be regarded as relating to the future, let the Latter-day Saints know that he will be a future bishop of the Church who will be with the Saints in Zion, Jackson county, Missouri, when the Lord shall establish them in that land; and he will be so blessed with the spirit and power of his calling that he will be able to set in order the house of God, pertaining to the department of the work under his jurisdiction; and in righteousness and justice will “arrange by lot the inheritances of the Saints.” He will hold the same high and exalted station that Edward Partridge held; for the latter was called to do just this kind of work—that is, to set in order the house of God as pertaining to settling the Saints upon their inheritances, as will appear from the following passage:

And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the Saints their inheritance, even as I have commanded; and also those whom he has appointed to assist him. * * * Let the bishop and the agent make preparations for those families which have been commanded to come to this land as soon as possible, and plant them in their inheritance (Doc. and Cov., Sec. 57: 7 and 15).

For this cause, (*viz.*, that the Saints might be gathered upon the land of Zion) I have sent you hither, and have selected my servant Edward Partridge, and have appointed unto him his mission in this land (in Jackson County, Missouri).

And whoso standeth in his mission is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children (Doc. and Cov., Sec. 58: 14, 17).

This future bishop will also be called and appointed of God as Aaron of old, and as Edward Partridge was. He will be designated by the inspiration of the Lord, and will be accepted and sustained by the whole Church, as the law of God provides. His coming will not be the result of a wild, erratic movement, or the assumption of authority by a self-appointed egotist seeking power that he may lord it over the people; God’s house is one of order, and admits of no such irregular procedure.

Certainly this prophecy does not allude in any way to any President of the Church, past, present, or to come. The revelation under consideration does not relate to matters that especially concern the duties of the President of the Church: but to the arranging “by lot the inheritances of the Saints,” and that is the whole substance of the revelation, a matter distinctly placed

under the jurisdiction of the Bishop of the Church. If it shall be urged that the phrase "to set in order the house of God," indicates a larger scope of action than that contemplated in settling the Saints upon their inheritances, the reasonable and sufficient answer is that the scope of this phrase should most certainly be interpreted by the whole subject of the revelation, and not the meaning of the revelation by the particular phrase. So that the phrase, "set in order the house of God" is limited to setting in order the house of God by arranging by lot the inheritances of the Saints.

In conclusion, we would say that the Latter-day Saints by this time, should be so well settled in the conviction that God has established his Church in the earth for the last time, to remain, and no more to be thrown down, or destroyed; and that God's house is a house of order, of law, of regularity, that erratic disturbers of that order of men of restless temperament, who, through ignorance and egotism become vain babblers, yet make great pretensions to prophetic powers and other spiritual graces and gifts, ought not to have any influence with them, nor ought the Saints to be disturbed in their spirit by such characters and their theories. The Church of Christ is with the Saints. It has committed to it the law of God for its own government and perpetuation. It possesses every means for the correction of every wrong or abuse or error which may from time to time arise, and that without anarchy, or even revolution; it can do it by processes of evolution—by development, by an increase of knowledge, wisdom, patience and charity.

The presiding quorums of the Church will always be composed of such men, they will be chosen in such manner, that the Saints can be assured that solid wisdom, righteousness, and conscientious adherence to duty, will characterize the policy of those who are entrusted with the administration of the affairs of the Church. While from time to time, as the work of the Lord may have need of their services, men of exceptional talents and abilities, will develop among the people of God; and without disorder, or eruption, or excitement, they will be called of the Lord, through the appointed agencies of the Priesthood and Church authority, to positions that will afford them opportunity for service. They will be ac-

cepted by the Saints in the regular order, appointed by the law of the Church, just as Edward Partridge was called and accepted; and just as the "one mighty and strong" will be called and accepted when the time comes for his services.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND.
First Presidency.

STAR OF THE NIGHT.

(For the Improvement Era.)

Bright star of the night, in the west you keep
A silent watch o'er my loved one's sleep;
The first to shine in the great starry dome,
You bring me sweet thoughts of my mountain home.

Your eye gazes long ere it sinks from sight,
On visions grand near the doors of night,
Where love and joy are the words of the heart,
And Peace on Earth is of the picture a part.

In silent guard do those brown crags stand
O'er the rivers deep in the canyons grand;
Now the pale moon shines on old San Antone,
And the halo is seen in my mountain home.

O'er the San Luis vale do the snow capped peaks
As sentinels stand—whom sleep never seeks;
The sun's earliest ray first kisses their heads
E'er the roses' dews go back to their beds.

The Antoneta sweeps in movement sublime,
As it rolled, oh Star! with the first pulse of time,
With its sister streams and the many rills
From the heart of the everlasting hills.

Bright star of the night in the western sky,
You see the picture now hid from mine eye;
Let your rays love-winged from your starry dome,
Kiss my dear ones asleep in my mountain home.

MATHONIAH THOMAS.

RELIGION AND REASON.

BY WILLIAM HALLS.

It is believed by many of our best friends that as the Saints become better educated, and their reason more fully developed, they will outgrow their religion. If so, their religion is not what it professes to be. If a religion and reason are incompatible, there is something wrong with one or the other; either the religion is not true, or the reason is deduced from false premises. Man is instinctively religious. He is also endowed by his Creator with reason. He is essentially a religious being; it is one of the faculties that distinguish him from the lower orders of the animal kingdom; to suppress his reason would destroy his manhood.

Religion without reason degenerates into fanaticism; reason without religion leads to a soul-destroying skepticism. There is no conflict between true religion and sound reason. That religion must suppress reason or reason will dethrone religion, is one of the errors of the false and vain philosophies of uninspired men.

A system that is only adapted to barbarians and the most illiterate of the race, that must recede before the advance of education and reason, is not worthy to be called religion; it is at best a moral force. It may serve to restrain the baser passions of a primitive people, but it does not contain the fulness of the gospel of Christ, the power of God unto salvation, and eternal life in the world to come. A religion that comes from God will contain the fulness of the gospel of Christ, with all its ordinances, powers and spiritual gifts; with an authorized, organized, and inspired priesthood to administer therein. It will be a world religion adapted to all races of men. Its initial principles will be so simple that the

most illiterate may understand and apply them; yet will be a system so profound in its scope that the most intelligent may fail to grasp its fulness. It will be a fountain of light and truth "revealed line upon line, precept upon precept." It will have no stereotyped creed with finite limitations, but ever expanding, conformable to the varying conditions of men in their progressive evolution through time and eternity. It will make ample provisions for the social and industrial requirements of men, without being supplemented by social clubs, fraternal orders, or secret combinations.

A great deal is said and written on the "Age of Reason." It has been enthroned for ages. The world's greatest philosophers have worshiped at its shrine, it is the touch-stone by which all systems have been tested and approved or found wanting, not that it has been valued too much, but other faculties just as important, too little. Reason is dependent upon the receptive faculties for material to work on, as the stomach is dependent on the hands. If no physical objects are impressed on the mind, through the senses, reason can form no judgment on natural things; also, if no spiritual truths come to the mind through the spiritual faculties, reason is powerless to form a judgment on spiritual things.

Reason makes no mistakes, if furnished with truth on which to form deductions; but if furnished with false premises, its conclusions are incorrect. To the natural senses, the earth appears to be flat and stationary; the sun seems to rise in the east, pass over the earth, and set in the west in darkness and oblivion. A new sun seems to rise in the morning and pass on to give place to another, and so on from day to day. Reason, guided by these illusions, formed a false judgment that stood the wear and tear of ages. Reason wishes to be justified of her children, and is very jealous of her judgments, and when it was announced that the earth is round, and in constant motion, reason stood aghast, horrified at the presumption of an iconoclast.

Truth is knowledge of things as they are, as they were, and as they will be. By experience, history and tradition, reason may form a partial judgment of the past and present, but has no means of knowing the future, only by the past, which is very uncertain, as nothing is standing still, all things being in a state of evolu-

tion. Judging the future by the past, reason would say, "The sun will continue to shine on the earth, the seasons will reoccur as usual;" but the scriptures say, "The sun and the moon shall be dark and the stars withdraw their shining." "The day shall come that shall burn as an oven." "The elements shall melt with fervent heat." "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."

Reason, based on experience without religion or revelation, is an uncertain and often dangerous guide. When Noah called on the antediluvians to repent, and warned them of a universal flood, as there had been no such thing from the creation, and no natural signs to show there would be, their reason, based on experience, convinced them he was the victim of a delusion, and they went on to destruction, while Noah, led by reason, based on revelation from God, was saved.

The Egyptians, following the dictates of reason based on experience, lost their first born, while the Hebrews, guided by reason dictated by revelation through Moses, saved their first born. When the Israelites were dying of their wounds from the fiery serpents, reason would never have suggested looking on a brazen serpent as a means of being healed; reason would pronounce it a gross superstition. When Jesus appeared among the Jews there was a mystery about his birth which reason failed to reconcile; they knew him only as the carpenter's son; and for the blasphemy of calling himself the Son of God, they crucified him, saying, "Let his blood be on us and on our children." That this prayer has been answered, the history of the Jews testifies. After his death, the great stumbling block was the testimony of his disciples of his resurrection; since the days of Adam, man had died and been buried, the grave closed over the mortal remains, apparently forever; experience, history and tradition, all united in testimony that no voice had ever been heard from the silent tomb.

This last delusion was worse than the first, so reason martyred the apostles. Reason, based on prejudice and false reports, made Saul of Tarsus a persecutor of the Saints, going so far as to assent to the death of the martyr Stephen. Reason, based on revelation from heaven, made him, Paul, the ambassador of Christ, the great apostle of the Gentiles.

The same reason that caused the persecution of the Former-day Saints and killed their apostles, has persecuted the Latter-day Saints, driven them from their homes, confiscated their property, and slain their prophets and elders. It is quite significant that all these murders have been in "the land of the free, the home of the brave," and the blood of their martyrs is crying from the ground under the shadow of the "Goddess of Liberty."

As there is no evidence of anything that did not exist being created, nor of anything that did exist being annihilated, man conceived it to be self-evident that he always did and always will exist in some form, hence, he is not satisfied with a knowledge of his present state, he wants to know something of his condition before he was born in the flesh, and also of his future in the world to come. How shall he know? Can he find out by his reason, without revelation? Jesus told his disciples that the Holy Ghost would lead them into all truth. It would show them things to come. All truth covers the whole ground, past, present and future.

In the 76th section of the Doctrine and Covenants is recorded a vision given to Joseph Smith and Sidney Rigdon in which they were shown the condition of mankind in the world to come, after the resurrection, that their degree of glory would be according to their works: that those things are governed by law; the conditions by which exaltation and eternal life are gained were made plain to their understanding. In the preface to this vision Joseph says: "We, Joseph Smith, Jun., and Sidney Rigdon, being in the spirit." "By the power of the Spirit our eyes were opened and our understandings, enlightened to see and understand the things of God." The knowledge revealed in this glorious vision was not for their benefit alone but for all who would receive it; every faithful member of the Church may receive a testimony of these things. And when these truths are impressed on the mind, it is the province of reason to form a judgment on them, on the same principle that it does on material things, which shall determine the attitude and govern the actions of men in regard to spiritual things; the minds being thus enlightened, and their duties made plain, the more education they get, and the more their reason is developed, the closer the har-

mony between their religion and their reason appears, and there is no possibility of outgrowing their religion.

The Saints are spending today more, perhaps, in proportion to their numbers, than any other people, for the education of their children; and this has been the policy of the Church from the beginning. As early as 1832, in a revelation to Joseph the prophet (Doc. and Cov. section 88) the Saints are commanded as follows: "And I give unto you a commandment that you shall teach one another." "That you may be instructed more perfectly in theory, in principle, in doctrine" of "things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad, and a knowledge of countries and of kingdoms." "That you may be perfected in your ministry to go forth among the Gentiles." "Seek ye diligently and teach one another words of wisdom, yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith."

The world having been left for ages to their own devices, imaginations, and the uncertain guidance of human reason, men have incorporated innumerable errors in their systems, not only in their theology but in their social, industrial, educational, scientific, metaphysical, philosophical and all other systems, which show the mark of the beast, the confusion of mystic Babylon. "For behold the darkness shall cover the earth, and gross darkness the people." It is the mission of the Church of Jesus Christ of Latter-day Saints to correct these errors, to dissipate this darkness. This mission cannot be filled by an ignorant people. To combat the learned ignorance, wise folly, and the crystalized error of ages is not the work of illiterate men, but rather of men educated in the broadest sense, with reason well trained and highly developed, men also inspired with knowledge from on high by the gift of the Holy Ghost.

The wisdom of their wise men will perish and the understanding of their prudent men will be hid in the light of the gospel of Christ, as revealed from heaven in this glorious dispensation of the fulness of times.

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled!

The dawning of a brighter day
 Majestic rises on the world.
 The clouds of error disappear
 Before the rays of truth divine;
 The glory, bursting from afar,
 Wide o'er the nations soon will shine.

“For the knowledge of the glory of God shall cover the earth
 as the waters cover the sea.”

Mancos, Colo

CHEER UP!

(*For the Improvement Era.*)

[“In my travels,” says the author, “I have been surprised to note how easily some men and women become discouraged. At the first little evidence of adversity,—down, down, down go their hopes! Their eyes roll, their heads droop, and they sit quietly down awaiting the end; whereas, a little bracing up, a little asserting of man and womanhood would quickly dispel the mists, and let the glorious sunlight in.” He explains further that, while thinking of these people, the jingle which follows came into his mind as a result—EDITORS.]

What's the use of sitting with your head upon your breast?
 You can't see the stars in that position!
 Just the same, they're in the sky, and shining at their best;
 Brightenin' up the world, 'cause that's their mission.
 Take a look around you, see the people passing by!
 Don't you think each one there has his sorrow?
 What if every one of them 'ud just sit down and sigh?
 D'ye think this world u'd last until tomorrow?
 Who'd do the harvestin', and who u'd make the bread?
 Who'd keep the wheels of commerce turnin' 'round?
 If only just their sorrows keep a-crowdin' to their head,
 Till every other thought of life was drowned?
 D'ye think that all the heroes are struggling on the battlefield?
 There's hundreds of 'em 'round you every day;
 Men and women sorely press'd, but yet who never yield;
 Because they know there's nothin' gained that way.
 Ain't you just as good as they, 'course you are! brace up!
 Throw your chest out; take a good, deep breath!
 Now, then! you've a might pile of pleasures to “chase up.”
 Who was it talked a while ago of Death!

THE HISTORY OF RASSELAS.

PRINCE OF ABYSSINIA.

BY SAMUEL JOHNSON, LL. D.

CHAPTER XLVII.

THE PRINCE ENTERS, AND BRINGS A NEW TOPIC.

“All this,” said the astronomer, “I have often thought, but my reason has been so long subjugated by an uncontrollable and overwhelming idea that it durst not confide in its own decisions. I now see how fatally I betray my quiet, by suffering chimeras to prey upon me in secret; but melancholy shrinks from communication, and I never found a man before to whom I could impart my troubles, though I had been certain of relief. I rejoice to find my own sentiments confirmed by yours, who are not easily deceived and can have no motive or purpose to deceive. I hope that time and variety will dissipate the gloom that has so long surrounded me, and the latter part of my days will be spent in peace.”

“Your learning and virtue,” said Imlac “may justly give you hopes.”

Rasselas then entered with the princess and Pekuah, and inquired whether they had contrived any new diversions for the next day. “Such,” said Nekayah, “is the state of life, and none are happy but by the anticipation of change: the change itself is nothing; when we have made it, the next wish is to change again. The world is not yet exhausted: let me see something tomorrow which I never saw before.”

“Variety,” said Rasselas, “is so necessary to content, that

even the happy valley disgusted me by the recurrence of its luxuries; yet I could not forbear to reproach myself with impatience when I saw the monks of St. Anthony support, without complaint, a life, not of uniform delight, but uniform hardship."

"Those men," answered Imlac, "are less wretched in their silent convent than the Abyssinian princes in their prison of pleasure. Whatever is done by the monks is incited by an adequate and reasonable motive. Their labor supplies them with necessities; it therefore cannot be omitted, and is certainly rewarded. Their devotion prepares them for another state, and reminds them of its approach while it fits them for it. Their time is regularly distributed: one duty succeeds another, so that they are not left open to the distraction of unguided choice, nor lost in the shades of listless inactivity. There is a certain task to be performed at an appropriated hour; and their toils are cheerful because they consider them as acts of piety, by which they are always advancing towards endless felicity."

"Do you think," said Nekayah, "that the monastic rule is a more holy and less imperfect state than any other? May not he equally hope for future happiness who converses openly with mankind, who succors the distressed by his charity, instructs the ignorant by his learning, and contributes by his industry to the general system of life; even though he should omit some of the mortifications which are practiced in the cloister, and allow himself such harmless delights as his condition may place within his reach?"

"This," said Imlac, "is a question which has long divided the wise and perplexed the good. I am afraid to decide on either part. He that lives well in the world is better than he that lives well in a monastery. But, perhaps, everyone is not able to stem the temptations of public life; and if he cannot conquer, he may properly retreat. Some have little power to do good, and have likewise little strength to resist evil. Many are weary of their conflicts with adversity, and are willing to eject those passions which have long busied them in vain. And many are dismissed by old age and diseases from the more laborious duties of society. In monasteries the weak and timorous may be happily sheltered, the weary may repose, and the penitent may meditate. Those retreats of prayer and contemplation have something so congenial to the

mind of man that, perhaps, there is scarcely one that does not purpose to close his life in pious abstraction with a few associates serious as himself."

"Such," said Pekuah, "has often been my wish, and I have heard the princess declare, that she should not willingly die in a crowd."

"The liberty of using harmless pleasure," proceeded Imlac, "will not be disputed; but it is still to be examined what pleasures are harmless. The evil of any pleasure that Nekayah can imagine is not in the act itself, but in its consequences. Pleasure, in itself harmless, may become mischievous by endearing us to a state which we know to be transient and probatory, and withdrawing our thoughts from that of which every hour brings us nearer to the beginning, and of which no length of time will bring us to the end. Mortification is not virtuous in itself, nor has any other use but that it disengages us from allurements of sense. In the state of future perfection, to which we all aspire, there will be pleasure without danger, and security without restraint."

The princess was silent, and Rasselas, turning to the astronomer, asked him "whether he could not delay her retreat by showing her something which she had not seen before?"

"Your curiosity," said the sage, "has been so general, and your pursuit of knowledge so vigorous, that novelties are not now very easily to be found; but what you can no longer procure from the living may be given by the dead. Among the wonders of this country are the Catacombs, or the ancient repositories in which the bodies of the earliest generations were lodged, and where, by the virtue of the gums which embalmed them, they yet remain without corruption."

"I know not," said Rasselas, "what pleasure the sight of the Catacombs can afford; but, since nothing else is offered, I am resolved to view them, and shall place this with many other things which I have done because I would do something."

They hired a guard of horsemen, and the next day visited the Catacombs. When they were about to descend into the sepulchral caves, "Pekuah," said the princess, "we are now again invading the habitations of the dead; I know that you will stay behind; let me find you safe when I return."—"No: I will not be

left," answered Pekuah, "I will go down between you and the prince."

They then all descended, and roved with wonder through the labyrinth of subterraneous passages, where the bodies were laid in rows on either side.

CHAPTER XLVIII.

IMLAC DISCOURSES ON THE NATURE OF THE SOUL.

"What reason," said the prince, "can be given why the Egyptians should thus expensively preserve those carcasses which some nations consume with fire, others lay to mingle with the earth, and all agree to remove from their sight as soon as decent rites can be performed?"

"The original ancient custom," said Imlac, "is commonly unknown; for the practice often continues when the cause has ceased; and concerning superstitious ceremonies it is vain to conjecture; for what reason did not dictate, reason cannot explain. I have long believed that the practice of embalming arose only from tenderness to the remains of relations or friends, and to this opinion I am more inclined because it seems impossible that this care should have been general; had all the dead been embalmed, their repositories must in time have been more spacious than the dwellings of the living. I suppose only the rich or honorable were secured from corruption, and the rest left to the course of nature."

"But it is commonly supposed that the Egyptians believed the soul to live as long as the body continued undissolved, and therefore tried this method of eluding death."

"Could the wise Egyptians," said Nekayah, "think so grossly of the soul? If the soul could once survive its separation, what could it afterwards receive or suffer from the body?"

"The Egyptians would doubtless think erroneously," said the astronomer, "in the darkness of heathenism, and the first dawn of philosophy. The nature of the soul is still disputed amidst all our opportunities of clearer knowledge: some yet say that it may be material, who nevertheless believe it to be immortal."

"Some," answered Imlac, "have indeed said that the soul is

material, but I can scarcely believe that any man has thought it, who knew how to think; for all the conclusions of reason enforce the immateriality of mind, and all the notices of sense and investigations of science concur to prove the unconsciousness of matter.

"It is never supposed that cogitation is inherent in matter, or that every particle is a thinking being. Yet, if any part of matter be devoid of thought, what part can we suppose to think? Matter can differ from matter only in form, density, bulk, motion, and direction of motion: to which of these, however varied or combined, can consciousness be annexed? To be round or square, to be solid or fluid, to be great or little, to be moved slowly or swiftly one way or another, are modes of material existence, all equally alien from the nature of cogitation. If matter be once without thought, it can only be made to think by some new modification, but all the modifications which it can admit are equally unconnected with cogitative powers."

"But the materialists," said the astronomer, "urge that matter may have qualities with which we are unacquainted."

"He who will determine," returned Imlac, "against that which he knows, because there may be something which he knows not; he that can set hypothetical possibility against acknowledged certainty, is not to be admitted among reasonable beings. All that we know of matter is, that matter is inert, senseless, and lifeless; and if this conviction cannot be opposed but by referring us to something that we know not, we have all the evidence that human intellect can admit. If that which is known may be overruled by that which is unknown, no being, not omniscient, can arrive at certainty."

"Yet let us not," said the astronomer, "too arrogantly limit the Creator's power."

"It is no limitation of omnipotence," replied the poet, "to suppose that one thing is not consistent with another, that the same proposition cannot be at once true and false, that the same number cannot be even and odd, that cogitation cannot be conferred on that which is created incapable of cogitation."

"I know not," said Nekayah, "any great use of this question. Does that immateriality, which, in my opinion, you have sufficiently proved, necessarily include eternal duration?"

"Of immateriality," said Imlac, "our ideas are negative, and therefore obscure. Immateriality seems to imply a natural power of perpetual duration as a consequence of exemption from all causes of decay; whatever perishes is destroyed by the solution of its contexture, and separation of its parts; nor can we conceive how that which has no parts, and therefore admits no solution, can be naturally corrupted or impaired."

"I know not," said Rasselas, "how to conceive anything without extension; what is extended must have parts, and you allow that which has parts may be destroyed."

"Consider your own conceptions," replied Imlac, "and the difficulty will be less. You will find substance without extension. An ideal form is no less real than material bulk; yet an ideal form has no extension. It is no less certain, when you think on a pyramid, that your mind possesses the idea of a pyramid than that the pyramid itself is standing. What space does the idea of a pyramid occupy more than the idea of a grain of corn? or how can either idea suffer laceration? As is the effect, such is the cause: as thought, such is the power that thinks: a power impassive and indiscerptible."

"But the Being," said Nekayah, "whom I fear to name, the Being which made the soul, can destroy it."

"He surely can destroy it," answered Imlac, "since, however, unperishable, it receives from a superior nature its power of duration. That it will not perish by any inherent cause of decay, or principle of corruption, may be shown by philosophy; but philosophy can tell no more. That it will not be annihilated by him that made it, we must humbly learn from higher authority." The whole assembly stood a while silent and collected. "Let us return," said Rasselas, "from this scene of mortality. How gloomy would be these mansions of the dead to him who did not know that he should never die, that what now acts shall continue its agency, and what now thinks shall think on forever. Those that lie here stretched before us, the wise and powerful of ancient times, warn us to remember the shortness of our present state: they were, perhaps, snatched away while they were busy like us in the choice of life."

"To me," said the princess, "the choice of life is become less

important; I hope hereafter to think only on the choice of eternity."

They then hastened out of the caverns and under the protection of their guard returned to Cairo.

CHAPTER XLIX.

THE CONCLUSION IN WHICH NOTHING IS CONCLUDED.

It was now the time of the inundation of the Nile: a few days after their visit to the Catacombs the river began to rise.

They were confined to their house. The whole region being under water gave them no invitation to any excursions, and being well supplied with materials for talk, they diverted themselves with comparisons of the different forms of life which they had observed, and with various schemes of happiness which each of them had formed.

Pekuah was never so much charmed with any place as the convent of St. Anthony, where the Arab restored her to the princess, and wished only to fill it with pious maidens, and to be made prioress of the order; she was weary of expectation and disgust, and would gladly be fixed in some unvariable state.

The princess thought, that of all sublunary things knowledge, was the best: she desired first to learn all sciences, and then proposed to found a college of learned women, in which she would preside, that, by conversing with the old, and educating the young, she might divide her time between the acquisition and communication of wisdom, and raise up for the next age, models of prudence and patterns of piety.

The prince desired a little kingdom, in which he might administer justice in his own person, and see all the parts of government with his own eyes; but he could never fix the limits of his dominion, and was always adding to the number of his subjects.

Imlac and the astronomer were contented to be driven along the stream of life, without directing their course to any particular port.

Of these wishes that they had formed they well knew that none could be obtained. They deliberated a while what was to be done, and resolved, when the inundation should cease, to return to Abyssinia.

(THE END.)

THE ETHICS OF CHURCH FAIRS.

BY MILTON BENNION, PROFESSOR OF PHILOSOPHY, UNIVERSITY OF
UTAH.

In the eighteenth century the lottery was a very popular means of raising money to build churches, found schools, and otherwise promote human welfare. Colonial and state governments, as well as churches, freely used this method of raising money. The American Continental Congress itself tried the plan. But in course of the nineteenth century, the American people gradually awakened to the fact that the lottery itself is a great wrong. They decided, therefore, to give up this plan of sending people to heaven by way of hell. There were too many lost in transit.

Congress accordingly passed a law prohibiting the transmission through the mails of lottery advertisements and remittances. As this law was inadequate to stop the evil, on July 29, 1890, President Benjamin Harrison sent a special message to Congress on this subject. From this message I quote the following:

The recent attempt to secure a charter from the State of North Dakota for a lottery company, the pending effort to obtain from the State of Louisiana a renewal of the charter of the Louisiana State Lottery, and the establishment of one or more lottery companies at Mexican towns near our border, have served the good purpose of calling public attention to an evil of vast proportions. * * *

It is not necessary, I am sure, for me to attempt to portray the robbery of the poor and the widespread corruption of public and private morals which are the necessary incidents of these lottery schemes.

While this form of lottery is no longer employed in church fairs, the principle underlying it is still appealed to. This principle is that involved in all games of chance, including what commonly goes by the name of gambling. It is the desire to get

something for nothing, or for a trifle, without regard to the loss suffered by others in the transaction, together with a fascinating excitement that is stimulated by such games. Do not managers of church fairs cultivate this spirit in young people when they raffle their goods and urge people to buy chances?

Suppose the case of a mercantile company contributing a valuable piece of furniture. Instead of selling this property on a business basis, the managers of the fair contrive to let someone have it for a dollar, and that irrespective of the needs of the lucky one. By thus appealing to the gambling spirit, they sell enough tickets to yield the value of the article raffled.

It may be contended that those who buy tickets do not do so in a gambling spirit, that they simply contribute to a good cause. That may be true in many cases; but why not give these people a chance to contribute in a way that would eliminate all possibility of selfish motives, and by so doing also refrain from appealing to avarice and fostering evil habits in the morally weak?

If a majority of those who buy tickets do so out of the pure love of aiding a good cause, the amounts they thus spend might as well be collected directly as a donation. The articles contributed might then be sold for what they are worth to any one who is financially able and wants to buy. In such a case the elimination of the game of chance would mean financial gain to the church.

If, on the other hand, it be maintained that the majority of people will not give in that way, and that raffling must be resorted to in order to raise money, we have at once an admission of the fact that it is the gambling spirit that is being appealed to. This means that for the sake of raising a little money for church purposes, managers of fairs are willing to foster the baser human instincts, and to assist people in forming soul-destroying habits. Can anyone find either ethical or logical consistency in this method of redemption?

I can account for it only by supposing that this is one of those cases where a man in his eagerness to attain some immediate and visible end, loses sight of the fundamental principles of human life and conduct.

Voting for a queen, as a method of raising money, is another practice that invites ethical consideration. What are the motives

that lead people to buy votes? Here we have the same dilemma as in the case of raffling. Is it a pure desire to give to a good cause? Let them give outright. The good results may thus be attained without any of the otherwise attendant evils.

If, on the other hand, those who buy votes would not give in that way, what are the motives? *Pride* and *vanity*. And what are the results? Wounded pride, envy, and ill-will on the part of the candidates who fail, and their friends. Who becomes queen of the fair? Anyone whose friends happen to have money and vanity. This is the combination that usually secures the coveted place. The money may come from the saloon or the gambling den, but it is thought to be all right, so long as this money is used to build or to furnish a church. The aim of the church, to save and exalt the souls of men, is forgotten in the mad rush to excel in church buildings and furnishings, or other material ways.

In the war upon the tendencies to evil in human nature, would it not be well to eliminate from church fairs everything that tends to foster these evil tendencies? Business houses and charitably inclined individuals might properly continue to contribute their goods for church purposes. These articles might be placed on exhibition and offered for sale; and people might be encouraged to buy them. The fair might, furthermore, be made the occasion of social enjoyment. Managers have ample opportunity to do this without resorting to questionable methods. There are numerous forms of innocent amusements and elevating entertainments that will promote the success of church fairs, and at the same time refresh and uplift the souls of those who attend them.

Salt Lake City, Utah.

A REMINISCENCE OF NAUVOO.

Behold a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth; and when the sun was up they were scorched, and because they had no root they withered away.

The words of the Savior are applicable, in the present in-

stance, to illustrate the hapless condition of some converted persons to the restored gospel in these last days.

In the early settlement of Nauvoo, eleven families of professing Latter-day Saints, arrived there from Boston, Massachusetts. In those primitive days of settlement of the place, agricultural pursuits were mostly in demand, the mechanical trades did not offer much inducement till later on. The company took under consideration the subject of how to provide means of procuring a living for their families. After mature deliberation, it was agreed advisable that a committee be chosen to represent their physical necessities to President Brigham Young.

President Brigham Young's abode was a diminutive log cabin. On introducing themselves, they presented the matter of their visitation. President Young remarked, "Organize the elements." Bidding him good day, they departed, feeling much disappointed in their expectations. On returning to report their findings in the premises, it was agreed that they forthwith return to Boston. One family concluded to remain. Brother William Wordsworth, the head of the remaining family, took a walk down to the shore of the river, and after walking for awhile, came to a bend in the river, and remarked to himself, "This is a good place to catch fish." Looking in a certain direction, he saw a house in the distance, to which he wended his way. Arriving there, he found a small store. He inquired of the proprietor if he had a seine. The answer came that he had one, but needed some large holes in it mended. Brother Wordsworth asked him if he could let him have some twine to mend it. Procuring the twine, he proposed to give him one half of the fish caught; to which he agreed. Having procured a skiff, he rode to the bend of the river; after casting the net, he hauled in two wagon-loads of fish. He sold enough fish to provide his family with provisions for a whole season, and this was the method he adopted to "Organize the elements."

The writer is informed that Brother Wordsworth is still living at Springville, Utah, "A true born son of Zion," a faithful Latter-day Saint.

GEORGE W. CROCHERON.

Salt Lake City, Utah.

THE HOUSE-WARMING AT EARDLEY'S.

BY JOSEPHINE SPENCER.

Martha Stone looked after Letitia's lithe, young figure with sudden inspiration.

"Dan'l, I wouldn't wonder if she could ketch Purdy!"

"Who, Letty? I hope she's got better sense'n to take up with that hulk!"

"His hulk o' money'd come handy clearin' up her family's finances."

"Martha!" Daniel rose and shook a warning finger at his wife. "Don't you go workin' any sense of a duty like that into your match-makin' for that child. She's got a right to her own happiness and—"

"And that's why she ought to know Sam Purdy's got money enough to lift all her own and her family's burdens. If that ain't happiness enough she can go on school-teachin' for life; or marry Marvin Pond and help keep the town store."

"Either of them's a heap better than helpin' Purdy raise punkins. That's what his wife 'll do in the end; and it 'll be Ellen Eardley that 'll do it. I'll guarantee her punkin-fields against Letty's pink cheeks and star-eyes any time."

"You better not!" quoth Martha; "Sam's had ten years chance at Ellen, and ain't snapped her up yet."

"It's because of the sport you match-makin', meddlin' friends and mothers and daughters have made him, anglin'!" snapped Daniel; and for once his word was the last.

Letitia could not but feel resentful against the family financial crash which had nipped short her budding college career, and made her a pedagogic exile in Mayville; but nineteen is an effervescent age; and there were things that atoned.

Marvin Pond, for instance, she considered a dispensation. Could anything else have cut short his college career to bring him—keen-witted, stalwart-limbed, Roman-featured, brown-eyed—to sojourn here during her own exile? Of course, Dad Pond had ailed for years; but strange that the stroke that laid him at last temporarily helpless, and his beloved store at the mercy of strangers, should have happened to bring Marvin home this autumn, instead of some other! Both of them stranded, as it were, on ash-heaps of affinitive ambition—what wonder that the secret, though silent, sense of such a tie should electrically thrill their hearts.

Subtly it worked; but subtly, too, in Letty's worked the poison of Martha's match-making philter—dropped into her cup of joy in doses measured larger each day to meet Marvin's gaining chances. For Martha had sly ways, and kept Sam's name and wealth to the front. The weekly home-letters, too, added bitter drops to the potion—news of crowding creditors, hungry for the home-roof which sheltered ageing heads; and while the county looked on amazed at her seeming saucy indifference to the suit of their one moneyed magnate, Letty's heart hung heavy with its sense of duty, of pressing obligations to a final sacrifice of pride, hope, love on the altar of filial devotion!

Letitia's siege commenced with Sam Purdy's return from the County Fair, where he had been superintending the display of his prize pumpkins. One other, besides his money-making ambition, formed a superlative aim in Sam's life. It was to produce for exhibition, annually, at the Fair, a greater pumpkin than the last. To stand, covertly, and listen while the crowd gaped audibly at the huge products of his toil, and to read in the county *Clarion*, each year, that "Sam Purdy's pumpkins once more beat the record," was a pride that nagged him to strenuous study and endeavor through intervening months.

"I warrant I can raise punkins yet, ten times as big as my head!" he boasted once to Marvin Pond, and Marvin had responded:

"I, too, and with ten times as big brains," a piece of rustic repartee that had branded Sam with the nickname, 'Punk-in-Head Purdy,' in local circles for long years; and had left Sam with a whispering grudge for Marvin up to any possible date.

Sam met Letitia at a party held in the Mayville Concert Hall; and his introduction was followed by two calls at the Stone's cottage where Letitia boarded, within the week. After, as Daniel expressed it, "it was easy pickin' for Letty." From that time, Sam's buggy stood at the Stone's gate four evenings out of the week's seven; and during their long rides through country lanes, Sam, nagged into unwonted effort by Letty's piquant indifference and enchanting prettiness, fished strenuously for his prize.

Almost a "raise" was that glittering fly—the hint of his house—soon to be built in the state capital—Letty's home city; and dangerously near a "bite" that other hard-breathed hint of his wanting "to put idle money to good use—maybe to help a drowning brother from a pond of debt."

How was she to know that Martha had put her sacred secrets into Sam's palm to be used as a bait for his prize? How gauge the effect of such strain upon a heart tense with calls of home love and high duty? Only Marvin came between quick response to the fancied imperative call.

Sam Purdy, to whom the rumor had quickly come of Marvin's start in the race for Letitia, scoffed at his rival's pains.

"Pond is only a pacer," he declared, borrowing his figure from terms newly picked up at the Fair bicycle races. "Pond is only a pacer—he won't any more than set the gait. Now that he's led off, I'll sail out onto the track, and make the spurt and win."

The picture photographed on local minds by this metaphor—of Sam's two hundred and thirty pounds careering dizzily on wheels around the saucer of love, became a rich topic for local swains whose personal suits had been often hampered, if not spoiled, by Sam's inopportune spurts into their race.

Sam, however, met their thrusts with responsive zest, the general interest displayed in his new contest lending additional vim to his efforts.

It was with the spice of this vaunted competition warming his blood that he dropped into Pond's store one afternoon, and in the intervals of his shopping with Marvin, hinted that he was on his way to call upon Letitia.

"I stopped at Eardley's on my way over," he said. They've got the walls to their new addition up, and they're goin' to give a

housewarming before they put up the partitions. Mrs. Eardley says it'll come off in about two weeks."

"You going?" asked Marvin, gulping at the bait.

"Yes; all the crowd's goin' to be invited, you, and Ed and Ort,—the whole bunch of boys and girls. I'm on my way now, over to Stone's, to engage my partner."

Marvin's face fell. There was but one eligible partner at Stone's—and Marvin, left alone with the store, could not hope to see her before night.

He knew that Purdy knew this, and that he knew he knew.

Eardley's farm was renowned for a hospitality that made it a Mecca for the social spirits of the entire county. The thought of Letitia being rendered to a degree exclusive by the escort of another than himself in the blissful hours assured in that enchanted spot, would be, to Marvin, like putting dregs of vinegar in syrup. To be outdone, too, by "Punkin-head Purdy"—at this juncture, would be conducive to calling down upon his own head the suspicion of being big with only pulp and seed. He went into the rear room to measure a quart of molasses into Sam's stone jug—and thought. When he returned, his air had regained its shade of even friendliness.

"I guess," he said, placing the jug with the rest of the stuff to be stored in the rear of Sam's buggy; "I guess I'll get you to take a note I've got here from Dad over to Miss Blakeley. The kids have been staying away from school, and Dad means to have her punish them when they show up. I was going over myself to-night, to take it, but if you'd just as lief—"

"Just as lief as laugh!" interrupted Sam, lightly.

He waited complacently, while Marvin took time to rummage in the desk in the back room for the letter, and finally drove off with it, secretly glad to have this excuse for intruding on Letitia in school hours. She had been obliged to explain to sundry admirers given to afternoon calls, that her time after school till supper must be devoted to reducing her pupils' exercises to rule; and Dad Pond's letter requiring early attention, furnished him cover for his own pet purpose. It was, indeed, only Martha's message of something urgent awaiting, that brought Letitia to the parlor.

"I had this note to deliver," Sam hastened to explain, "and I was given to understand it was a leetle urgent."

Letitia took the letter to the window to read, and Sam sat staring at the carpet, trying to fathom the courage or caprice that could so daringly ignore him.

A choky little sound from Letitia made him look round. Her face was turned partially away, but the ear and edge of her cheek that showed, seemed to Sam to look red. Letitia had found inclosed with 'Dad' Pond's letter, a short note which read as follows:

Dear Miss Blakeley—I am inclosing this with the hope that you will read it before Sam Purdy invites you to Eardley's party. If you have not promised to be his or any one else's partner, may I hope that you will be mine? Sam is playing this sort of hand, and I have to follow suit, trump, or be trumped. Hoping it may not be the latter in this case, I am, in considerable haste,

M. POND.

Letitia turned with quivering lips, and Sam, misinterpreting, essayed comfort. "Don't you be afraid about hurtin' them Pond boys; they are the worst urchins in your school. Dad Pond makes a job of thrashin' 'em once a day with the rest of his chores."

Letitia was silent, and Sam plunged into the absorbing subject. "There's goin' to be a housewarming at Eardley's some time soon, Miss Blakeley, and I've come to invite you for my partner."

For a moment, Letty's chance at a future sacrificial altar hung heavy in the scales; then the thought of making Marvin a victim—to grace his rival's triumph—proved too much for loyalty—and love.

"I am—going—with someone else," she stammered.

* * * * *

Mayville had but the one store, and Letitia's visits there had been infrequent. At the first of them, however, her attention had been forced to a row of shelves carrying many bolts of flannel of a stringent tint combining the oppressive shades of the orange and sunflower. Her wonder as to whence the demand might come to adequately meet this inordinate and aching supply, was satisfied by Martha Stone, to whom it was expressed.

"Them bolts of yellow flannin'? Land! The first cold spell 'll sweep 'em off to a thread! It's the only kind we ever see here

and we got to keep warm, color or no color! Dad Pond gits a big rebate on that yellow from the factories, and as long as he takes our produce in trade, we got to take it off his hands or go cold. We'd be walkin' icicles if we went without flannin's winters here in Mayville. I was glad to see in your bureau you brought some with you. Jest you watch and see—there won't be a yellow ravlin' left on Pond's shelves, come the first cold storm."

Her prediction proved true, and Letitia's association thereafter with the Mayville population, however quiet its outward show, was haunted with lurid pictures connected with the quickly vanished bolts of flannel.

That one of them might figure as a partial cause among those which decided her destiny, how could she dream? All that she guessed was that the coming housewarming at Eardley's would in some way bring the dreaded ordeal of deciding.

The time rolled swiftly round, bringing the fateful night. From the Eardley home bright lights were flashing beacons of welcome to teams full of "company" coming from miles around—the crowning one a huge lantern made from Sam Purdy's last prize punkin—a gift bestowed upon Ellen Eardley in reprisal for Letty's present favor to a rival as yet unknown.

By eight o'clock nearly all the guests had arrived, and a little later Marvin led Letitia into the dancing hall with pronounced eclat. Was not Purdy, the checkmated, in line across the room, glaring? Down the long double room they walked, the crowded seats asmile. Sam Purdy snubbed! Many a heart bubbled joy at this supreme reprisal for past slights.

To Sam, the unique ordeal was overwhelming. Snatching from the hall-rack a woolen comforter, he went outside, and sitting on one of the many wagon-tongues lined about the yard, pondered his problem.

Presently he hailed a half-grown Eardley boy on the porch. "Sonny, go inside and tell Marvin Pond I want him;" and when that messenger re-appeared alone, issued another bulletin.

"If he won't come for that, tell him I say it's because he is a cheatin' rascal, and is afraid to come out and take what he knows he'll git."

The dart proved fruitful. Marvin appeared; and on his heels

—Jed Eardley—who knew Sam's uncertain disposition, weight of body, and strength of fist.

"I heard something about a boquet you've got picked for me," smiled Marvin, "and hurried right out with my arms open to carry it back."

"I don't want no chaff nor no listeners," said Sam pointedly.

"Come now, Sam," interrupted Jed, "I know all Marv's jokes—same as he knows mine—and what there is in this that ain't worth laughing at, ain't worth shucks."

"Worth shucks?" shouted Purdy. "It's worse than Esau and Jacob! He tweaked my girl out o' my thumb and finger—stole her—kidnapped—"

Marvin, choking with laughter, interrupted.

"If there's any Bible to it Sam—its a case of Jacob getting left instead of Esau. You gave me a chance to spring the trap on you that you had set for me—and having brains instead of punkin-seeds to think with, I touched it off!"

Sam's hot breath made a white line of steam on the cold air. He rose to his feet, choking.

"It's like this, Sam," said Jed pacifically, "You can't blame a man for dodgin' a boomerang when its aimed at his own head; and if you're the man I hope you are—you won't let any such grudge spoil our party."

Sam softened. "I ain't no right to do that"—he said.

The shrill, possessive voice of Jed's sister, Ellen, came from the front porch. "Sam Purdy! Are you goin' to dance that quadrille you engaged me for? It need's one more couple, an' they're savin' the set for us!"

Jed jumped at the welcome interruption. "Come on, Sam," he said, "let's go and enjoy the party."

The housewarming ended for the most of the guests at two o'clock, but a half a dozen couples belonging to Jed Eardley's "crowd" had been invited to stay all night and spend the next day at the farm. These were stowed away in such fashion as the unfinished rooms afforded—the girls in a row of feather-beds on the floor of the "best room," and the "boys" on blankets laid over the hay in the loft of the barn. Sam Purdy's fitful devotion to Ellen

Eardley, in the interstices of his attentions to more attractive girls, brought him into the select circle, but the prospect of sleeping in the same hay with Marvin Pond—with his own mood still in an unsettled state—to say nothing of his half dread of Marvin's easily provoked banter, had no allurements. He drew Jed aside, and stated the case as one bearing upon a question, chiefly, of social etiquette.

"I've promised myself I shan't be the cause of trouble here to-night," he said. "But I couldn't answer for myself if Pond started any tom-foolery. If you've got a corner where I could bunk by myself, maybe by tomorrow I'd be able to see the affair in a different light."

"I don't know but you're right, said Jed—"and I know just where I can fix you for the night."

He led the way to a narrow stair in a rear entry hall of the unfinished part of the house. It mounted to what would in time be the sleeping rooms of the Eardly boys, and where a small portion of the floor was already laid. A cot had been set up here for Jed—during the temporary inconvenience of building—the bed filling nearly all of the strip of floor. To shelter it from view of the room below, a piece of rag-carpet had been laid covering a wide space that gaped between the open joists. The family and guests were all sleeping in the other part of the house, and Sam had this side entirely to himself.

Spite of his hurt pride, the latter slept soundly, dreamlessly, and late. The sound of voices, footfalls and clinking dishes awakened him in the morning.

The apartment used last night for dancing, today was converted into a dining room to accommodate the guests, whose number precluded the use of the usual family eating-room.

Sam's glance naturally dropped through the beams. A long table was laid in the middle of the room, reaching almost from end to end.

As a delicate piece of flattery Ellen was flaunting her gift from Sam as a centerpiece for the table, the giant pumpkin shell, being surrounded by smaller ones in star-shaped design, as at the late Fair. Ellen with her girl friends helping her, was carrying from the adjoining kitchen the necessary appointments for the

table; and the savory odor of fried ham, rising through the beams told Sam that the food was already being brought in for breakfast.

He rose hastily, donning nether garments and hose; and then reaching for his coat, and forgetful of Jed's careful instructions of the previous night, sprang with a bound on to the strip of rag carpet placed for shelter across the yawning hole. It gave, with his great weight, and in an instant, he shot through, his fall saved only by one hand with which he clutched at the nearest beam.

There was a scream from the three girls below, while Sam, with heroic effort, tried to swing himself back through the joists. Then, as the screams below merged into hysterical laughter, he let go his hold, frantically swinging clear of the table in his fall. At its foot he crouched, then, recovering, dashed for the kitchen door. A relay of Ellen's guests, hurrying to the scene of tumult, met him, midway, among them—Letitia.

Sam stooped to gain the shelter of the table; but barred by its props, rose, and with an enraged and sheepish cry, sprang to the front door, thence to the barn, his way marked by brilliant flashes of "Dad Pond's rebate yellow" through window and door.

Twenty minutes later, Jed Eardley issued from the barn, whose open door emitted a pandemonium of laughter, and entered the breakfast room where the girls were already gathered at the board. He handed a note to Letitia, and something in Jed's manner made the rest silent.

Letitia opened the paper and read:

"I am writing this to give you your last chance. You have fooled with me long enough, and now it has got to stop or go on without me in the field. It's just this: I can't stay in this locality after what has happened to me today—the boys are too much for me. I'm going to the capital, today, to pick out my home; and if you want to ride over to the village and marry me, I'll take you with me. If not, I've got the mortgage on your father's place, and I guess I'll make up my mind to choose it for my home. I'm writing to the point, for there's no time to mince matters, and I wanted to give you a fair show. Send word out by Jed.

SAM PURDY.

Letitia rose from her seat. She was very pale, but her voice was clear and quite steady.

“Mr. Eardley,” she said, “you may tell Mr. Purdy that my answer now and forever is—No.”

Oh, the joy of that care-free day! The long sleigh-ride to the ice-pond where the young people skated the hours away, now in couples, now with the young beaux cutting fancy figures for sparkling eyes—all except Marvin who stayed close, close to Letitia, with a secret but subtle sense of proprietorship that thrilled the last taint of that dread sense of sacrifice from her heart!

Then the ride back to Eardley’s at twilight, the cheery sight of the long table loaded with steaming viands, fairly ravishing to hungry eyes! No rows of pumpkins starred now the bounteous board! only above, in the dim rafters, the great Jack-o-lantern—its huge smile a saucy reminder of the morning’s sensation, hung like an effigy of the vanquished Sam.

There was an even greater joy in it all for Letty, because of the ending strain of indecision between duty and love, for something seemed to whisper, now it was all over, that with love for her guide, all could but turn out well. Her faith was answered that night, for on her dresser, when she came into her little room, lay a letter from home, this time bearing the brand of Teddy’s eight-year-old hand-writing. It read:

DEAR LETTY:—They let me rite this to you bocos I had the tooth pulled today that was loos when you left home. Unkle Tom’s kum from Goldfield and is bot Pa’s big lot by the lake. It’s goin’ to be a summer hotel, and Pa’s morgige is all paid. That’s all excep you don’t haf to be a teacher no more. TEDDY.

Salt Lake City, Utah.

MOTES IN THE SUNLIGHT OF REVELATION.

“There are certain verities eternal as the hills; there are certain longings in the human soul vast as the ocean’s depths, and certain aspirations of the heart as high as heaven’s arch, and the quibbles of poor, little men are but as motes in the sunlight of revelation.”—*Independent*.

ADVICE TO YOUNG PEOPLE.

BY PRESIDENT FRANKLIN S. BRAMWELL, OF THE UNION STAKE OF ZION.

[At a conjoint meeting of the M. I. A. of LaGrande, Oregon, President Bramwell was invited to speak. He expressed himself as pleased with the Mutual Improvement organizations, as they afford golden opportunities for the development of the young people in principles and practices that enable them to best fill their missions upon the earth, in conformity with the designs and laws of our Heavenly Father. His remarks in part follow.—EDITORS.]

This subject is exceedingly broad, and we can scarcely find any matter of ethical importance but will come under this heading.

I desire very much, first, to have you know that I love you, that I am your friend, and that, while I may speak plainly, it is with no other intent than for your betterment. A person who will flatter you is not your friend. He is your friend who will point out the way, and warn you of probable danger. "To be forewarned is to be forearmed." I desire you to know yourselves, and something about the vicissitudes you may encounter in your journey through life. I think I shall confine my remarks to a few things of plain, everyday life, very common, but none the less important.

Never be late. Be very careful not to make appointments, unless you are quite sure you can fill them, and on time. To be late is more of a habit than anything else. Remember there may be many waiting your arrival, and for you to keep them waiting is a loss of time, and subjects you to criticism.

Never engage in vulgarity. If your companions use slang or vulgar expressions, right then and there, draw the line. Tell those who forget themselves that vulgarity is offensive to you; and if they will not cease to thus degrade themselves, leave their com-

pany, and seek your companionship from other and better sources. Always seek the society of those who know more than you do. Watch their habits. Note with care their expressions; note the ideas they advance; make them yours, and thus day by day, advance in ideas, language, and improvement intellectually. The very worst that can overtake a person is for him to reach a point when development is impossible. When this condition overtakes us, the fact stands out so boldly that all with whom we come in contact can see it at once, and in their minds either pity or condemn us. Seek to improve every moment, as later in life you will have use for all the information you can possibly command.

Never jest about sacred things. Too much jest and familiarity is not good at any time, but especially are false impressions made when indulged in, in matters of sacredness and importance. There are many people who cannot enjoy a joke. To these, joking is harmful, and to indulge in jest can do no good, and possibly much harm. I do not mean by this that we shall always pull a long face, but that we should be careful as to what we say, for fear of wounding someone. Remember, friendship once broken can perhaps never be made whole again. It may be patched up, but probably can never be healed and made as strong as it was before the rent was made. Strive to keep all your old friends, and make as many new ones as possible, as you may need them.

Never eavesdrop. Eavesdroppers rarely hear anything good about themselves. People are cowards who try to get information not intended for them. Mind your own business, and you will be kept very busy indeed, too busy to bother with the general affairs of others.

Never lend your ear to a confidential statement of a friend, and then tell someone of what has been given you, without first obtaining permission to do so. It is a base act to betray the confidence of a friend, and especially is it unfair and illegitimate to use such statements as against the person confiding in you. Under no circumstances play the part of a traitor.

Never borrow a book, implement, or anything else, and fail to return it. It often becomes necessary to borrow, and it is a fact that, as a rule, people are negligent in returning. Try also to return an article in as good condition as it was when you obtained it.

Never borrow money from a bank or individual unless you are compelled to do so. If you borrow money for a stipulated time, and find at maturity that you are unable to pay, go—don't write—to the person to whom you are indebted, make a full explanation of the cause of your inability to liquidate, as agreed upon. To manifest a spirit of indifference will destroy your credit, thereby making your journey in life much harder, brought on by your own neglect.

Never refuse when called upon to speak, in Sunday School, in meeting, or elsewhere. Never offer apologies for not being prepared. In offering an apology, you waste time, and indicate your ignorance. There is no reason why you are not informed, except that you yourself have failed to study. When you speak, talk to some point. Don't make it an object to talk at length, but rather try and give as much information as possible in a short time. Let each effort be better than the last one.

Never engage in slander nor in anyway defame the good name of any person. It is a manifest weakness of the human family to speak lightly of others. Many aching hearts are caused by the backbiting tongue of evil disposed people. We will have to repay, and dearly, too, for every pang caused by our folly. The Savior said—"Judge not that ye be not judged," and that the same measure we mete unto others shall be measured unto us, "pressed down, full, and running over." If we speak evil of others, and that same sentiment is measured to us, pressed down, full, and running over, it will then surely be our turn to weep; but, if we have dealt lovingly and righteously with our fellow men, and that is measured back to us, pressed down, full, and running over, we will indeed be happy and rejoice together. Decide what you want, and sow the seed at your will and pleasure.

Never in any way criticize or speak lightly of any person because of difference in religious belief. Always remember the Eleventh Article of our Faith, and allow all men to think and worship as they see fit. Their faith is doubtless as sacred to them as yours can be to you. If you know that you have the better plan, first obtain their confidence, and then in a kind way tell them of what you have, and at the same time ask God to bless what you say, that it may bear fruit. Above all, do not annoy people by

trying to force them to see, think, and act, as you do. Remember, you will never succeed in forcing any one to heaven.

Never allow the names of our Church leaders to be spoken of lightly or disrespectfully. Always defend them. I am personally acquainted with many of the general authorities of the Church, and I testify to you that they are unselfish, upright, broad-minded and inspired men. There are no better men on the earth than President Joseph F. Smith, his counselors and the general authorities. Follow their example. They desire the salvation of all mankind. This can also be said generally of the various stake authorities, as well as of the Union stake officers. They love you, and want to do you good. I commend these brethren to you. Seek their counsel and advice, as they point the way to peace, good order, and eternal happiness. Sustain them, defend them, pray for them, and help them to accomplish the meaning of their mission. If you will do this, our Father will defend and sustain you.

Never pass judgment on any point or question until you have heard both sides; investigate thoroughly. There are always two sides to every question. Even after you have heard and seen both sides, be very careful not to misjudge. How often the motives of people are misconstrued and made evil of. Perhaps the greatest good was intended. Be very careful not to misjudge. It will make you happy. Christ said: "Ye judge after the flesh; I judge no man."

Never trifle with the love of any person. Young ladies, as well as young men, sometimes make mistakes by making their selections from outward appearances instead of inward worth. Remember there are many "rough diamonds." When you get a rough diamond, help to polish it, so it, too, may give light for others to walk in and to follow.

Never humiliate those who are less fortunate than you are. Rather than make light of them, show them that you fully appreciate what God has done for you, and give them a kind word. Especially does this apply to those who are maimed or crippled, as they are particularly sensitive and are apt to take a slight, even though not meant for them at all. Make it a point never to refer to their condition, but always try and lead their minds from

the fact, and rather give them preference when you meet them at home or abroad.

Never undertake anything of magnitude without first seeking and obtaining the counsel of more mature minds. Seek the advice of father and mother. None have greater love for you, and none are less selfish. They desire your welfare always, and to which end nothing within legitimate lines will be refused you. Others may seem to be your friends, but when they are all asleep, your parents will still be praying and working for your welfare. Seek advice before you leap, and you will often be saved the necessity of asking for help to dig you out of trouble. Too often we go headlong on our own account, but as soon as we get into trouble, then we ask for advice and help.

Never chastise in anger. When angry, the blood becomes poisoned, and subjects you to contagion of any kind that may face you. Smallpox of the mind is worse than smallpox of the body. When angry, we say and do things that bring sorrow later. To think before you speak is much better than to speak and think later.

Never put on paper anything you would be ashamed to say, were you face to face with the party you are addressing. Be careful what you write. Letters last a long time. Sometimes we write too freely—the letter is posted—we think then, alas! it is too late, and the letter is in the hands of the other person.

Be bold, brave and fearless, in all things, at the same time be exceedingly charitable. Be firm as a rock, but harmless as a dove.

Never criticise the weak points you see in others. Be sure you have no weak points in your general make-up. If you will follow this rule, you will never criticise any person.

Never become conceited because of your own acts or abilities. No matter how bright and beautiful your doings may seem to you, they may have quite a different appearance to others. Never allow the praise of others to make you conceited or fill you with bigotry. An upstart is an eye-sore to intelligence. Be humble, bless and be blessed.

Never fail to ask your Heavenly Father for what is necessary from day to day, but be careful not to ask for foolish things. By

asking for things we should not have, we make it necessary for our Father to refuse our requests. Often we ask for things which, if given us, would cause our destruction.

Never half do things. Any thing worth doing at all is worth doing well. Especially is this true of religion. If the system of religion we have espoused is worth anything, it is worth our lives, for it means life to us. Let not this pass your minds, but let it become a part of your character and being. Work is the keynote to salvation.

Never be content to walk in any rut. Get out, broaden, become more intelligent, greater and better every day.

Never put off for tomorrow what you can and should do to-day. Many times we count on what we shall do tomorrow, while, as a matter of fact, tomorrow never comes:

NOW IS THE BEST TIME.

If you have hard work to do,
 Do it now.
 Today the skies are clear and blue;
 Tomorrow, clouds may come in view;
 Yesterday is not for you,
 Do it now.

If you have a song to sing,
 Sing it now;
 Let the notes of gladness ring
 Clear as song of birds in spring,
 Let each day some music bring,
 Sing it now.

If you have kind words to say,
 Say them now;
 Tomorrow may not come your way,
 Do a kindness while you may;
 Loved ones will not always stay;
 Say them now.

If you have a smile to show,
 Show it now.
 Make hearts happy, roses grow;
 Let the friends around you know
 The love you have, before they go,
 Show it now.

My dear brethren and sisters, let me plead with you to be true to your friends; be true to yourselves; be true to God; keep the covenants you have made with Him, and life, light, grace, power, glory and immortality, will crown your efforts; to which end I ask God to bless us all, in the name of Jesus Christ. Amen.

La Grande, Oregon.

MORE ON SOCIABILITY.

BY JAMES DUNN, EDITOR OF THE "TOOELE TRANSCRIPT."

I was very much impressed with the remarks on "Sociability" by an Australian sister, in the September number of the IMPROVEMENT ERA. There is not the sociability amongst us that should be; and still in many ways we are the most sociable of mortals, and it only needs a little organization to bring out that sociability to perfection.

At work on the Temple grounds, at Salt Lake City, is really the most sociable organization to be found in any land—I refer to the Church Bureau of Information, so successfully carried on in your city. The very business of the members of this bureau is to be sociable and friendly with the strangers and travelers that come in such great multitudes to visit our lovely state. In fact, they act the part of a reception committee to the thousands that come from afar to visit us, and none of these strangers can go away without being impressed with the efforts that are being taken to especially entertain and inform them.

Of course, it is not possible that every ward could conduct an information bureau; but why not extend a few of the benefits of this organization to every ward in the Church?

Say that a reception committee of two or more was appointed in every ward in the Church to look after the stranger who might visit our meetings, by extending a welcome, and securing a seat for them—which I notice is seldom done for the stranger in our public meetings. Not only that, but the committee could still continue their sociability and make inquiries about their welfare,

and invite them to come again. And if the stranger is from a distance, an invitation to dinner might be very acceptable; or have him introduced to some member of the ward who may have expressed his willingness to entertain a stranger who might visit the meeting.

Nor would I confine this reception committee to the ward organization alone, but would extend its usefulness to the Improvement Associations, Sunday Schools, the quorums and other organizations of the Church. And in time, no person could tell the amount of missionary labor such a committee would perform. And thus the treatment we so much desire for our elders on missions would in a measure be followed up by us.

Nor do I mean that this kindness should be given alone to those not of our faith, but that it should apply to the members of the Church, like our Australian sister, and others who are fainting by the way just for one kind word of encouragement from some thoughtful brother or sister, that the president of our Church has so earnestly urged us to utter.

I am aware that in some wards there would not be much to do, but the work would grow; and these suggestions are based on the undisputed fact that what is everybody's business is nobody's business; and also on another fact, that the person who seems to be too officious without some appointment to that work, is always sure to incur the unfavorable criticism of his brothers and sisters; and for this, many a kind act has been left undone, because of the sensitive abhorrence to criticism that many people inherit.

Tooele, Utah.

DUTY AND LOVE.

"It is better to do right because we love to do right, than because it is a duty. But if we do right because it is a duty, God will soon add his Spirit and grace to enable us to do our duty because we love the right."—*Manual*, 1907-8.

THE JAPANESE PASSOVER.

BY DANIEL P. WOODLAND, OF THE JAPANESE MISSION.

There is no other custom that attracts greater attention and is more strictly adhered to, among the people of Japan, than the custom of feasting which has been handed down from generation to generation. Their calendar is replete with festival holidays, and to one who is not quite thoroughly acquainted with Japanese ancient history, they seem entirely meaningless.

The writer has frequently made inquiry concerning the origin of some of these holidays, but in most cases has received no satisfactory answer, as the majority claim not to know why they are observed, and in that way avoid further questioning.

For more than a week past, preparations have been going on for the celebration of "Tango," one of the five great festival days of Japan, and today (June 15, 1907) being the eventful day, large fish-shaped banners may be seen floating over almost every home, the streets are decorated with flags, and over each door hangs a bunch of wild iris, while within even the humblest hut, is general feasting and gaiety.

As more than ordinary interest seemed to be taken in this feast day, a special effort was made to ascertain its origin, and by chance I found that it came into existence about four hundred years ago, and has been faithfully observed every successive year since. It seems to have had its origin in the following legend, and is regarded by the Japanese very much the same as our Israelitish fathers looked upon the Passover:

A very brave warrior, from China, who had been very successful in warfare, planned to invade the land and take possession of it in his king's name. His army, consisting of 100,000 men, well-equipped and trained from infancy in the arts of war, was

sighted off the southern coast of Japan, making its way toward the capital city.

When the emperor learned of their intentions, he was overcome with fear, as his numbers were few, and he was entirely unprepared to meet his intruders. While in this condition, he was visited by a very renowned sage who proposed a plan which he believed would save them. He ordered high poles placed in conspicuous positions, and flags of various designs hoisted upon them; also iris, with other grasses having offensive odors, to be placed over the doors. This done, everybody retreated to the hills, and there, before their shrines, which, by the way, if they were as numerous then as they are now, were not a few, bowed in humble reverence and prayed to their gods for deliverance. While they were thus engaged, the would-be invaders attempted to land, but just before reaching the shore, a fierce wind arose, overturning their boats and casting the men into the water. The men being dressed in heavy armor, were all drowned, save three, who returned to their native land in a broken boat to bear the sad news to anxious wives and mothers.

When the Japanese observed that their enemies had been destroyed, they hastened to their homes, built large fires, prepared their baths, and made a great feast.

Last evening, hundreds of people could have been seen making their way towards the public baths, or preparing their own baths in the back yards. A private bath in this land consists of a wooden tub, either round or rectangular, and large enough to admit one person. These tubs are filled with water, and then heated to any temperature desired by means of a small stove built in one side of the tub. The water on such occasions as last night must be very warm, in fact so warm that only those who are accustomed to Japanese baths can enter. Every member of the family is suppose to enter the baths, in his turn, and there, in peace and tranquility, such as they imagine their ancestors to have experienced after their deliverance, review the incidents connected with this legend, and prepare their hearts for the eventful morrow.

Sendai, Japan.

GERMINATION OF THE COCKLEBUR.

BY C. G. VAN BUREN, B. S., OF THE BRIGHAM YOUNG UNIVERSITY.

Most farmers know that each cocklebur bears two seeds, and many of them have probably noticed that one of these seeds (the lower one) sprouts, or germinates, the first year, and the other (the upper or the one nearest the apex of the bur) germinates the second year. This peculiarity has led to much speculation, and for a long time has puzzled botanists. The most frequent cause of delayed germination is the water-proof character of the seed coats which hinders the entrance of water, and when moisture is excluded germination cannot take place. However, it was shown that both seeds of the cocklebur imbibed about an equal amount of water, therefore that could not account for the difference. At length it was suggested that "enzymes" (ferments which have the peculiar property of changing starch into sugar) were readily produced in the lower seeds, but in the upper ones only after a long period of rest. These *enzymes* digest the food for the young plants, hence those seeds having them could begin growth immediately, while those seeds without them could begin growth only after one or more years.

To test this theory Mr. Wm. Crocker began work in the Hull Botanical Laboratory of the University of Chicago. He obtained only negative results, but accidentally discovered that the seed would germinate at a high temperature; also that some of them, whose coverings were damaged while being removed from the bur, began to germinate at lower temperatures. These discoveries led to a new line of experiments which demonstrated some interesting facts. Mr. Crocker found that at 22 to 24° Centigrade (72.6 to 76.2° Fahrenheit) 99 per cent of the lower seeds germinated but

none of the upper ones. At a temperature of 32-34° C. (90.6-94.2° F.) 100 per cent of the lower seeds and 99 per cent of the upper ones germinated. He then removed the seed coats and found that all the seeds, the upper as well as the lower ones, would germinate at 18-22° C. (65.4-72.6° F.) The lowest temperature at which the lower seeds would germinate with the seed coats on was 21° C. (70.8° F.); the lowest, or minimum temperature for the upper seeds fluctuated between 25° and 41° C. (78-106.8° F.) but both the lower and the upper seeds, with the seed coats removed, germinated at a temperature as low as 18° C. (65.4° F.). This was evidence enough to show that the *seed coats* and not the *enzymes* caused the delay in germination.

The next thing to do was to find out why the seed coats retarded germination. Besides warmth, seed must have moisture and air (oxygen) in order to germinate; evidently, then, the seed coats prevented the entrance of either water or oxygen.

Mr. Crocker found that both the upper and lower seeds imbibed about the same amount of water in a given time, so it became evident that the delay was not due to the lack of moisture. By soaking the upper seeds and then placing them in a jar of oxygen at a temperature of 21-23° C. (70-8-74.4° F.) all germinated in six days. Further experiments showed that at 23° C. (74.4° F.) the lower seeds would take up 1.6 to 1.7 times as much oxygen with the seed coats removed as with them intact, while the upper seeds took up 2 to 2.4 times as much oxygen with the seed coats removed as with them intact.

As a temperature of 32° C. (90.6° F.) is rather unusual in the springtime, and as man, or any other animal, so far as we know, is not particularly concerned in removing the seed coats, the question naturally arises: why should these seeds germinate at all in nature? Mr. Crocker has not forgotten this interesting feature. He took: 1st, a quantity of seed just gathered; 2nd, seed that had been stored in the laboratory one year; and 3rd, seed that had been stored four months in the laboratory and then buried eight months in the ground. On placing these seeds under germinating conditions he found after a period of thirty days at a temperature of 28-33° C. (83.4-92.4° F.) 3 per cent of the first lot germinated, none of the second lot, but of the seed that had been buried eight months 96

per cent were growing. He then removed the seed coats from other quantities of seeds taken as above, and in 33 days, at a temperature of 18-22° C., (65.4-72.6° F.) all of the seeds just gathered and those stored in the laboratory one year had germinated, but only 94 per cent of the seed that had been buried for eight months. These experiments show that when buried in the earth the seed coats undergo a change, and permit the passage of oxygen, but the "vitality" of the seed is slightly impaired.

Under the microscope the coats of the upper seeds are shown to be a little thicker than those of the lower ones, and the burs around them are harder and do not decay so soon, hence the ability of the upper seeds to delay germination under natural conditions. There is no one but can see how admirably the cockleburs are adapted to cling to the fur of passing animals, and thus secure the distribution of their seeds in space, but even more admirable is this other quality which enables it to distribute its offspring through time.

Provo, Utah.

THE FAIR FIEND.

(For the Improvement Era.)

Beware a fiend in angel form,
A demon in disguise,
Who spreads his snare for human souls,
The foolish and the wise.

He wears a mask—a winning mien,
And seems a friend, not foe;
Appears descending from above,
While rising from below.

His favorite weapon is a smile;
He ne'er was known to frown;
He never yet used violence
To throw a victim down.

But oh! beware this demon fair,
This fiend in angel guise,
Whose deadliest dart, a loving look
From soft and siren eyes.

More fatal far than golden lure,
Than Bacchanalian bowl,
Than all beside that charms the will
And wantons with the soul.

Resist—repel this foeman fell,
And drive him to his lair,
But never thou the gauntlet hurl,
Never this demon dare.

Should he in strife the stronger prove,
One way is open—flee.
'Tis no disgrace when overmatched;
Retreat means victory.

Recruit thy worn and shattered strength,
And in some future fray
Thy might shall make thee conqueror--
The demon thou shalt slay.

Well known this universal foe;
World-wide his evil fame;
The human heart his battle-ground;
Temptation is his name.

ORSON F. WHITNEY.

EDITOR'S TABLE,

ORIGIN OF MUTUAL IMPROVEMENT.

From time to time we are reminded that the origin of mutual improvement work does not date from June 10, 1875, when Elder Junius F. Wells, by instruction of President Brigham Young, called a meeting in the 13th ward, Salt Lake City, and organized the first Mutual Improvement Association in the Church. A number of people have written and protested that this, that, and the other organization was the origin, or first, from which grew the Mutual Improvement Associations. It is generally known that in the very early days in Utah, and even in Kirtland and Nauvoo, there were organizations founded by different persons for the entertainment and improvement of its members. In the winter of 1852, the late President Lorenzo Snow founded the "Polysophical Society," and prior to that, Elder Orson Pratt founded the "Universal Scientific Society." Many others might be named. (See an article in ERA, Vol. 2, p. 741.) Later, in the early 70's, there were formed societies for improvement in many of the larger settlements: one in Ogden, by Elder Franklin D. Richards, one in the 20th ward, Salt Lake City, by Elder John Nicholson and others; and it will be remembered that several years before the organization, in 1875, the Young Ladies' Retrenchment Society had been established by President Young. Many of these organizations in the early 70's degenerated into debating societies, in which much ill feeling was engendered, and while great good was obtained from them, they threatened to create considerable division and ill feeling. It was therefore, no doubt, evident to President Young that there existed a necessity for a general organization of the young people, for their mutual improvement, into associations that should be separate from the Priesthood, and

yet so organized that they should be under its guidance, and tend to its strength and aid. Hence the call, in 1875, to organize the improvement associations. (See ERA, Vol. 1, p. 1.) This movement may very appropriately be called the first general movement to organize mutual improvement associations as we now have them throughout the Church. All these preliminary organizations, as we may term them, were truly forerunners, and their history is interesting as pointing the way to the present proficient Young Men's Mutual Improvement Associations. We are favored with a letter from an old friend, giving the history of another of these "fore-runners," established by counsel of President Heber C. Kimball. The letter is printed in full, as many will be interested in its contents:

JOSEPH F. SMITH.

President Joseph F. Smith:

DEAR BROTHER.—This morning I took to reading "Early Reminiscences" from your pen, and while doing so my mind has been carried back to 1853, on Canyon Creek, Salt Lake Valley. I sometimes see matters which I think are placed to the credit of those to whom they do not belong. I propose to write of something that has never yet been published, to my knowledge. I read of the first Female Relief Society being organized in Nauvoo, and then of its being continued in Salt Lake City. I also read of the first Mutual Improvement Society being started in Salt Lake City, the date I do not remember, but I well remember the year when it did really take place, and some of those who took part in it, in the fall of 1853.

President Heber C. Kimball called upon a brother by the name of George Gardner, a blacksmith, who lived near Mill Creek, and asked him if the log school house on Canyon Creek was in a condition to be used. He said it was. "Well, then," said President Kimball, "I want you to take the lead, and call to your assistance the best help you can find. Then I want you to hunt up all the young men in and around the Church Farm, Mill Creek and Canyon Creek, and get them together at least once a week, and get them on their feet bearing testimony to the truth of the gospel. We want these young men for the harness. There is young John Smith, and Joseph (F.) Smith, John (R.) Young and his brothers, young Charlie Griffin and the Fisher boys, D. M. Merrick, the Eldredge and Knight boys, Leroy Beebe and Nephi Packard." There were others, the names of whom have gone from me now.

"Now," said President Kimball, "get some who are older, and who are confirmed in the faith, to set the example in bearing testimony to the gospel, in praying in public, and in singing the songs of Zion."

All of the foregoing was attended to. The winter came and passed. The improvement meetings went on, and when April came, in 1854, half a dozen or

more of the boys of that association were called to go on missions, one of whom was yourself. I was called to Nephi to help strengthen up and guard that town against Walker and his braves. Some time in May, 1854, I remember a young man driving up to the front of my cabin in Nephi, the door being a blanket, in a heavy storm, and said, "Brother Samuel, we want to find shelter under your roof, for we think it is partly through your efforts to make missionaries of us that we are here." I said, "Come in, boys, the more the merrier, you can share the 'ground floor' with us till fair weather gives you a chance to travel, and then you can go on with God's blessings and fill your missions."

Now, Brother Joseph, I think ours was the first M. I. A. started in these mountains. I do know that Brother Gardner called upon your humble servant to sing, to pray, to bear testimony of the truth, time and time again, to the inspiring of the class of some fifteen or twenty boys and girls that gathered on Thursday evenings of each week. I well remember telling for the first time in Utah how the Lord made manifest to me that he was ever nigh to those who sought his help in time of need. I told of the scroll rolling down on the wall, and of my reading the answer to the infidel's question which was uttered to confound me, and would have done so had not the Lord intervened. This circumstance has since been published in *A String of Pearls*, under the heading, "Thou shalt not be confounded."

I remember telling of my sight being restored by the ordinance of anointing with oil and the prayer of faith; also of the man, Reuben Brinkworth, who was deaf and dumb five years, two months and six days, and who went into the water in that condition and came out with his hearing and speech. These with many others were talked over during our winter's work.

And I am proud to know that good was the result of our winter's labors, as most of that band of young men were valiant and true, and some of them still are bearing record of the truth.

Now, Brother Joseph, look this over, when you have time, and see if I am not about right in my conclusions, that the first M. I. A. was organized in the fall of 1853, in what was afterwards organized into Sugar House ward.

Ever praying for the right, I am still the same old man, very respectfully,

SAMUEL L. ADAMS, Sen.

St. George, September 1, 1907.

THE ERA THE ORGAN OF THE SEVENTIES AND THE Y. M. M. I. A.

On November 1st, beginning with Volume XI, the ERA, in addition to being the organ of the Young Men's Mutual Improvement Associations will also represent the quorums of Seventy. In the new "Course of Study" for the quorums, now being prepared,

and which will be ready for use in November, the following announcement is made, here copied for the information of all concerned. We believe that this movement will add prestige to our magazine and will be heartily welcomed by the members of both organizations, and further that it will assist the ERA to grow in circulation as well as in literary excellence. We hope to obtain 15,000 subscribers for Volume XI, and to this end ask the officers of the Seventies quorums, and also the officers of the Improvement associations to lend their zealous and united efforts:

“The Seventies are to be congratulated upon now having an organ through which the First Council can communicate with them from time to time without the inconvenience and expense of special circulars. That the Seventies have an organ may be matter of surprise to them, since this is the first announcement of the fact, and there has been but little agitation of the matter, though it has been the proverbial “long felt want.” It came about in the following manner: The First Council suggested to President Joseph F. Smith that the *IMPROVEMENT ERA*, now the organ of the Young Men’s Mutual Improvement Associations, could easily be extended in its scope so as to become also the organ of the Seventies. Its general literature is already, in the main, of the class our Seventies would do well to read. The *ERA* has been the vehicle through which very many important doctrinal articles have been published; and having become the organ of the Seventies, as well as of the Young Men’s Associations, is a guarantee that it will continue that line of work, and perhaps more abundantly in the future than in the past. There will be a Seventies department opened in the magazine, of several pages, in which will be published each month suggestions and directions relative to Seventies’ class work, quorum discipline, and general management. Of the advantages of such an arrangement little need be urged, since they must be obvious to all. Hereafter, then, the *IMPROVEMENT ERA* will be known as the ‘Organ of the Seventies and the Young Men’s Mutual Improvement Associations.’

“The First Council bespeak for our organ the hearty support of all the Seventies. Its success has depended heretofore on the love and loyalty of the Young Men’s Associations; hereafter that will be supplemented by the love and loyalty of the Seventies’

quorums. The attention of the members of the quorums should at once be called to this new adjunct in our work, and they be invited to become subscribers to our magazine. We suggest that one or two members in each quorum be appointed to solicit subscriptions within the quorum, that each member be given the direct opportunity to become a subscriber. The ERA, it will be understood, has no other agents except those appointed by the Young Men's Association in the respective wards and branches of the Church, and now, of course, those who will be appointed by our quorums. The service is to be given without remuneration—soliciting subscriptions within our quorums is to be a work of love and interest. The price is two dollars per volume, paid in advance, and subscriptions should be sent by the quorum agent to the assistant manager of the ERA, Elder Alpha J. Higgs, 214 Templeton Building, Salt Lake City. Promptness and efficiency in dealing with this matter is expected.

“It is a fortunate circumstance that this inauguration of better working conditions for the quorums of Seventies, and the beginning of the volume of the ERA—Volume XI—should start off together, *viz.*, in the month of November. But is it not a co-ordination of circumstances brought about by the operation of the Spirit of the Lord upon the minds of the brethren, rather than a matter of good fortune? So many things have conjoined for this new movement among the Seventies to augur success, that those of us who have been watching its development cannot doubt but that God wills it.”

CLOSE OF VOL. X.

We are very grateful to our friends for the success which has attended Volume X of the IMPROVEMENT ERA which closes with this number. This volume has had the greatest circulation in the history of the magazine. It contains more reading matter than was promised in the beginning, there being several extra special articles of great interest and value. We thank the contributors whose names are found in the index in this number, for their splendid assistance in making volume X what it is. We also

extend many thanks to all the officers of the Improvement Associations whose unselfish and indefatigable labors in soliciting subscribers and otherwise, have aided us in making a financial success of the magazine. We believe they have been repaid in the knowledge of the good which the ERA has accomplished for the cause of the great latter-day work which we all so eagerly love.

We solicit the continued kind cooperation of both readers and members for Volume XI, and hope that we may have many new workers.

The first number will be issued November 1st. All our subscribers are invited to renew their subscriptions immediately and to use the order blank found opposite the title-page of this number. Attention is called also to the prospectus found in this number. A glance at the list of special features there announced for Volume XI, we think will convince the reader that the new volume will exceed all its predecessors in variety of matter and general interest.

Among the notable changes is one making the ERA the organ of the Seventy. This will add prestige to the magazine, as well as literary advantage. The first seven presidents of Seventy have chosen Elder B. H. Roberts, one of the recognized Church authorities on doctrinal writings, as editor of their division of the magazine, and he will besides continue to write general articles for the magazine as heretofore. We trust that the brethren of the quorum of Seventy will be as loyal in working for the interest of the magazine, and in obtaining subscriptions for it, as the officers of the Improvement Associations have been and are. If so, there will be no doubt about our getting the number of subscriptions we have determined upon for this volume, namely, 15,000. As heretofore, the best writers in the community will contribute for the pages of the ERA, many of them having consented to write for Volume XI. We solicit all who are talented in writing, to contribute for our magazine. One of the objects of the ERA is to encourage home literature.

A change will be made in the paper of Vol. XI, and good book paper will be used. This will enable us to illustrate the magazine, thus making it more attractive, while not losing any of its

other merits. We solicit portraits and scenes on subjects of interest from the Church missionaries and writers in all parts of the world. The ERA is sent free to all missionaries, and we hope our brethren will reciprocate the courtesy of the General Board in sending them the magazine free, by providing the editors with photographs of scenes in all parts of the world where their duties and labors call them. As many as possible of these will be reproduced for the pleasure, we hope, edification, and instruction of our readers, who now number thousands in the Rocky Mountain states of Utah, Idaho, Colorado, Oregon, Nevada and Wyoming, and in the territories of Arizona and New Mexico, also in Canada and Mexico; and who are found scattered in all other states of the Union, and in nearly all the countries of the world.

We hope to make our illustrations as interesting and instructive as our reading matter has been heretofore, and as we trust will be hereafter.

The ERA is not a money-making business, but entirely a work published for the advancement of the young people, the members of the Church generally, and now the Seventy. We trust that the brethren everywhere who are interested in maintaining a good literary magazine will assist us in continuing the ERA as a worthy representative of the Church, the Priesthood, and our associations.

Special efforts will be made, also, to win the interest of the young people—the boys—in the contents of our magazine, and to this end articles adapted to their wants and capacities will appear from time to time. We invite all our subscribers immediately to renew their subscriptions, without waiting for further solicitation.

If the response is hearty and quick, it will greatly aid the business office, and will enable us to carry out our plans more promptly; besides, it will avoid annoying delays in the delivery of the first numbers.

All expired subscriptions are stopped with this number, and we invite our subscribers to return the blank subscription order, found opposite the first page in this number, so that no delay may occur in the delivery of the November ERA. Some have complained because we do not continue to send the ERA without an order, but we have learned that it is much more satisfactory to

hear from our patrons once each year, at least. It makes us friends longer; and this system has proved most satisfactory to all concerned. We hope that our subscribers will agree with us that it is the best business way: and trust that not one of them will fail to fill out the blank and return the order to the office at once. In case there are any who wish the ERA continued indefinitely, please so indicate in ordering, and it will be continued to your address until you order otherwise.

By a hearty and united effort on the part of the officers of the Seventy and the Young Men's Mutual Improvement Associations, the subscribers, missionaries, editors, managers and publishers, our magazine is sure to progress, increase in usefulness, and continue to succeed. To this end we invite the hearty cooperation of all concerned.

We are grateful to the Lord for his blessings over this cause in the past, and trust that we may be directed to do his will, relating to the Priesthood, the members, and the young people of the Church, now and in the future, for that is ever the leading and uppermost desire of the editors and the General Board.

JOSEPH F. SMITH,
EDWARD H. ANDERSON,
Editors.

“HOLLY AND EASTER LILIES.”

Holly and Easter Lilies,—birth and resurrection,—is the title of a poem dedicated to his wife, Wilhelmina Marie, by the artist and poet, Alfred Lambourne. The book received by the ERA is a limited memorial edition of the poem, and is artistically and typographically all that could be wished. The poem itself is a most beautiful tribute to the memory of his departed companion. It is the expression of the author's soul, in contemplating the mystery of life, and death,—it is his creed and ritual—his masterpiece, in which is interwoven the thought and work of twenty years, and his life's experience, to which his sanguine signature is affixed. Through all the sorrows and doubts expressed in it, there shines

clear and warm the sun of belief in the love and teachings of the Savior, and hope in companionship and eternal life:

Lo, as at morn a dove that upward springs,
 Bathes glad its plumage in expanse of light,
 So we, within Thy love, O King of Kings,
 Behold a dawn that follows after night.
 The weary sould doth ever near Thee draw;
 The broken-hearted come to Thee for cure;
 All tenderness and just Thy simple law;
 Thy life all spotless, as the lilies, pure.

MESSAGES FROM THE MISSIONS.

Elder Richard B. Summerhays, a son of Elder J. W. Summerhays of this city, who has labored two years in the office of the Southern States Mission, left Salt Lake City, August 16, after a visit home of six weeks, on a call to settle permanently in Independence, Mo. He was married a short time before his departure, and his wife accompanied him to their new home.

In the Swedish Mission for the one-half year ending June 30, 1907, there were 50 baptisms, 9 ordinations, and 13 children blessed. The 61 elders who labored in the five conferences of that mission, distributed 142,755 tracts, 28,956 books, and visited 93,156 strangers' homes, and held 12,527 gospel conversations. This information is sent by President P. Matson, who adds: "Success to the ERA."

Elder John Russon, who has been secretary of the Northern States mission for a length of time, and who departed on his mission the 28th of March, 1905, has returned from his field of labor to Lehi, his home. He reports that during the past three months the elders in the Wisconsin conference sold 5,000 books. There are three branches of the Church in this state, and a church building erected in Milwaukee last year costing \$4,600.

Elder Alvin E. Jordan sends the following message to the ERA from Portsmouth, England, under date of August 14: "There are about 30 elders in the London conference working diligently for the furtherance of the great cause. People are receiving the elders kindly, and their labors are meeting with marked success. A baptism service was held at Tibberton Square Baths, London, July 28. After singing and prayer, President Miles L. Jones explained the first principles of the Gospel and advised those who were about to be baptized, fourteen in number. The confirmations took place at No. 97 Farley Road, London, N. My companion and I also had the pleasure of baptizing five converts at Stokes Bay, Portsmouth, August 6. There have been 81 baptisms in the London conference thus far this year; whereas, there were only 50 in all of the year 1906. We enjoy the Spirit; the Lord is blessing our labors, and the prospects for the future are very bright."

Elder C. A. Callis, president of the Florida conference, of the Southern States mission, writes that there have been upwards of 170 baptisms since the beginning of the year in that conference, and that the prospects for the future are bright; opportunities for preaching the gospel are daily increasing. The conference has 1,500 members, with seven branches, eight Sunday school's, and three relief societies. A new meetinghouse is being erected in the Nebo branch, size 40x45 feet. Here there is a membership of one hundred, and the Sunday school has an enrollment of eighty seven, the attendance frequently exceeding one hundred. Another church, 25x40 feet, is being built in the Douglass branch. Religion classes, Relief societies, Sunday Schools, and Mutual Improvement associations are being organized, and the work generally is thriving. At Jacksonville, the headquarters of the conference, there is a comfortable chapel, nicely carpeted and well seated.

"On the first Sunday in July we had special exercises in our Sunday school, and gave rewards of merit to the children who had attended the most faithfully during the first half of this year," writes Elder Fred A. Caine, from Tokyo, July 19. "Two little girls tied for first place, neither having been absent or late during the time. Two boys were present every time, but one was late once and the other twice. One boy and three girls were absent once, but early all the rest of the time. One boy and one girl were late once and absent once. One girl was absent twice, but never late. One boy was absent twice and late five times, but during part of the time he had to come about two miles to the school. The interest taken in this organization by the children is indeed very gratifying. Recently we changed the time of the meeting of our Japanese Bible class from Saturday afternoon to Friday evenings. Since then the attendance has greatly improved, and we have had very interesting sessions. We have adopted the plan of announcing the subject for our Sunday evening meeting each week on a large frame with a paper pasted on it, which we put in front of the house. This has increased the interest and attendance at the meetings. Two weeks ago last Sunday evening I spoke on 'What is man?' and enjoyed the blessings of the Holy Spirit to a degree that I seldom have on other occasions. Last Sunday I spoke on 'The Plan of Salvation,' and was again greatly blessed. All our work is in a very good condition."

President P. Matson, of the Swedish mission, Svartansgatan 3, Stockholm, Sweden, sends the following message to the ERA, under date of August 19: "Thanks for the notice in the ERA regarding the Swedish mission—small reminders to our people at home that there is such a mission, for I am inclined to think that this fact is not generally known. Everything is "Scandinavian" with many of our presidents of stakes and bishops of wards. That is why so many of our elders who might as well be laboring in Sweden are sent to the Scandinavian mission, rendering us constantly short of workers. Perhaps, however, the brethren in the Scandinavian mission have none too many elders either; but they have generally double the number that we have, while they have no more territory to cover, and not so large a population, and this is speaking of Sweden only. We

have many Swedish speaking people in Finland, among whom some missionary work could be done if we had elders to send there. We used to have a few Saints there who have apparently been forgotten. We have finally succeeded in publishing a new edition of the Swedish Book of Mormon, the old edition having been sold out over four years ago. We missed the book very much in our missionary work, and some people had expressed their belief that we had become ashamed of the book and, therefore, did not publish it any more. We rejoice now that we can successfully refute this slander, and also supply all demands for the book. The revision of the book and the inserting of the foot-notes or references has been a tedious work for which Elder Swen Swensen deserves much credit. With all our troubles, failures, and disappointments, we rejoice in our labors, and all hope to succeed in filling an honorable mission, and in due time be allowed to return home satisfied. The elders here are all well.

The following are extracts from a letter written by Elder Fred A. Caine to his mother, from Tokyo, Japan, July 19, 1907:

I have been mostly engaged in reading proofs of the *Brief History of the Church* with Elder Stoker, and in reading some of the Book of Mormon translations. I am progressing quite well. President Taylor is spending most of his time on the revision of the translation of the Book of Mormon, which is progressing very well. We are trying to obtain the services of a man to criticize this translation, but so far have not been successful. A number of my friends writing from home, seem to think that I have been here long enough; but I will explain some of the reasons that demand my further stay. This mission is different from most others, and in order to accomplish any amount of good, it is necessary for a missionary to stay here at least four or five years. To only stay here two or two and one-half years is practically a waste of time, unless a person is miraculously given the gift of tongues, and becomes able to speak the language very much quicker than anyone here has done so far. I think, therefore, that an ordinary missionary should stay here at least four years, and, if possible, five: but President Taylor, Elder Stoker and myself, are in a different position to the ordinary missionary. During the past three years we have been engaged in translation work, some of which is not yet completed. If all of us should leave now, the whole responsibility of this translation and other missionary work would fall on the shoulders of elders who have been here only two years. We are not proud of our ability; we realize our weakness in this kind of work, but have been striving to become strong and equip ourselves for it, and we feel that if this work were given to someone who does not know so much about the language as President Taylor does, it would suffer. It would suffer if President Taylor should leave it, and give it into our hands; so also, if we were to leave it and give it into less experienced hands. We therefore feel that the only proper thing is for President Taylor to stay here until the Book of Mormon translation is published; and we also feel that it is necessary and proper for Elder Stoker and myself to remain here as long as it is necessary for us to give President Taylor any assistance in this line, no matter if it be two or three years longer. Day before yesterday was the fifth anniversary of my arrival in Japan, and it seems a long time to me; but I

often think of the sacrifices which the Gospel calls people to make. There are hundreds in the Church who have had to give up home and all their relatives for the sake of the truth. In such cases I imagine that their sufferings were increased by the thought that their relatives would not receive the Gospel, and have rejected the means that would save them. With us, dear mother, it is different, and it makes me very happy to think, that though we are a very long way from each other, we are both engaged in the same cause, and are doing what we can for the advancement of the work of God. We should feel very badly if our separation was caused because one would not obey the Gospel, and would not tolerate the other in obeying it. As it is, we are separated because of our desire to obey the truth, and do what the servants of God ask of us.

Elder Daniel P. Woodland of the Japanese mission, writing from Sendai, Japan, June 19, says: "I am laboring in this city with Elder John L. Chadwick as a companion. We are making a few friends, and distributing our literature freely in all parts of the city. However, the people are somewhat indifferent towards Christianity, and we find it very hard to get into their homes. The Japanese question in America has caused some animosity here.

NOTES.

"A pocket full of sunshine is better far than gold."

"Commune with nature whenever and wherever she speaks or sings or paints for you, and your divine being, thrilled into intoxication, will mould the physical into sweeter graces."—H. L. PINAR.

"Nobody has a right to find life uninteresting or unrewarding who sees within the sphere of his own activity a wrong he can help to remedy or within himself an evil he can hope to overcome."—*The Happy Life*, CHARLES WILLIAM ELIOT, Harvard.

"Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is the time. This we know, it is a part of action, not of whining."—DAVID STARR JORDAN, Leland Stanford University.

Esperanto, the new composite language, the inventors of which hope to make it the tongue of international intercourse, is creating more of a stir among students than was produced by Volapuk, its predecessor. After the recent congress of its friends in Cambridge, England, many of the delegates went to London and attended a service at St. Clement Danes Church, in the Strand, conducted entirely in Esperanto. This is interesting, not only as showing the extent to which the language is being used, but also to the fact that it adds to the number of "nations, and kindreds and people and tongues" by which God is worshiped.

—*Youth's Companion*.

IN LIGHTER MOOD.

It is the practice in the public schools of Washington to observe Flag day each year by holding exercises calculated to strengthen the patriotism of the pupils.

On one occasion one of the teachers, thoroughly awake to the importance of patriotic precept, observed what he thought a lack of enthusiasm in one of the lads under his instruction.

"Now, Tommy," said he, "tell us what you think if you saw the Stars and Stripes waving over the field of battle."

"I should think," was the logical reply of Thomas, "that the wind was blowing."—*Harper's Weekly*.

The "nature fakir" stories in the newspapers had been read by two Washington negroes, and they were heard discussing the intelligence of birds in general.

"Birds is shore sensible," observed one darky to the other. "Yo' kin learn them anything. I uster work for a lady that had one in a clock, an' when it was time to tell the time it uster come out an' say cuckoo just as many times as de time was!"

"Yo' doan say so?" asked the other negro, incredulously.

"Shore thing!" responded the first darky. "But de mos' wonderful part was dat it was only a wooden bird, too!"

"I am ashamed of this composition, Charley," said a teacher in one of the local schools this morning. "I shall send for your mother and show her how bad you are doing."

"Send for her—I don't care," said Charley. "Me mudder wrote it, anyway."—*N. Y. Sun*.

An anxious minister, in one of the Salt Lake City wards, had several times visited an old character who was known as a hard citizen, but who withal had some good qualities and was therefore being taken care of by the ward. One day the minister met a boy who had been living in the same house with the citizen. "Where is F. gone, my boy?" said the minister. "Don't know; but he died long time ago," answered the boy with a grin.

Once more poor woman is laughed at for her lack of banking "knowledge." There is no denying it, however; she is funny when she gets tangled up in the paraphernalia of finance. The *Denver Post* tells this tale:

The Denver National Bank, not long ago received the following letter from a lady well known in social circles.

"Gentlemen: Please stop payment on the check I wrote out today, as I accidentally burned it up.

Yours,

MRS. BLANK.

The young man stooped, picked up a coin from the floor of the street car, examined it attentively, and then, "Has anybody lost a five-dollar gold piece?" he called in a loud voice.

Instantly the solemn man at the other end of the car strode forward. "Yes, I've lost a five-dollar gold piece," he said eagerly, holding out his hand.

"Well," said the young man, giving him the coin. I am sorry for you. Here's five cents towards making good your loss."—*Woman's Home Companion*.

It was the social duty of John Drew, the actor, not long ago to escort a young French actress of great personal charm, on her first visit to New York, to a roof garden. The orchestra was playing a very melodious air as they entered, and after being seated the actress asked Mr. Drew the name of the selection.

"I Love You, I Love You," replied Mr. Drew. "Yes, yes, I know," returned the French girl with an appreciative glance of coquetry, "but ze tune zat zey play, Mistaire Drew, vat ees de name of eet?"—*Ladies' Home Journal*.

A Chicago man, while traveling in the Southwest, chanced not long ago to put up at a "hotel" where a number of state senators were stopping, on their way to the capital.

At the table their conversation soon revealed to the other guests that they were newly elected "Solons," full of the dignity of their new honors, and anxious to impress everybody accordingly.

These men caused the Chicago man to feel no little fatigue. It was, "Will the gentleman from Dodgeville have the butter?" and, "Will the gentleman from Centertown pass the bread?" and, "Does the gentleman from Jungtown Junction care for the pickles?" etc., etc., *ad nauseum*.

Even the natives were beginning to squirm under these official formalities, when the Chicago man turned to the negro waiter, and asked, in his best manner, "And now will the gentleman from Ethiopia bring me another cup of coffee?"

Sentimental Bridegroom—Why is my darling so pensive? Is she planning some love-inspired project for our mutual happiness?

Practical Bride—Yes, dearest, I was wondering whether we'd better send the washing out or have a woman come in once a week?—*Brooklyn Life*.

There is a certain stately spinster of Richmond who has lived alone for many years in a handsome mansion that is one of the city's sights. No childish fingers have ever marred the brilliance of her mirrors and played havoc with the fine bronzes and vases in the daintily cared for dining room.

On one occasion the spinster had as guest a niece, aged seven, in whose home, where many children romped from morning till night, the same exquisite perfection of housekeeping was, of course, impossible. When the little girl returned home she hastened to tell her mother of the wonders of the house wherein she was a guest, incidentally enlarging upon the delights of the "tea-parties" there.

"Mama," she said, in an awed tone, "I saw a fly in Aunt Sarah's house. But," she added, thoughtfully, "it was washing itself."—*Harper's Weekly*.

OUR WORK.

THE SPIRIT OF OUR MANUAL.

At the head of every Manual lesson this season is a sentiment bearing on the lesson, which each student will do well to learn by heart. On the title leaf is a scriptural quotation which is a suitable motto for every association class-room. Let frequent attention be called to it, for it conveys the spirit of the Manual, and is the slogan of our work for the season:

Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence: and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.—
Psalms 51: 10-13.

MANUALS FOR 1907-8.

The Junior Manual, *Acts of the Apostles*, for study in the junior classes of the Y. M. M. I. A. for this season is now ready for distribution, and officers will kindly send in their orders promptly, so that the distribution may take place before the opening of the associations, the first week after the general Church conference in October.

The Senior Manual, *Spiritual Growth*, consists of twenty lessons, in practical religion. Orders for this as well as the Junior Manual will be filled on the same day received, and we trust that the officers will use diligent effort to have the Manuals distributed to the associations, before the opening night of their meetings. Send all orders for Manuals to General Secretary Alpha J. Higgs, 214

Templeton Bldg., Salt Lake City, A free copy of either Manual preferred is sent to every subscriber of the ERA.

PRELIMINARY PROGRAMS.

For the benefit of officers, the following instructions are reprinted from the Manual. Officers are instructed to abide by them as closely as possible in order to make a success of this division of our work:

Presidents of associations conjointly with officers of the Y. L. M. I. A. should provide an outline for each meeting. The committee this year presents no suggestive preliminary programs, but leaves this work to the ingenuity and initiative of the stake or ward officers. Where the Young Men's and Young Ladies' Associations meet conjointly for opening exercises, it is expected that they will conjointly render these preliminary programs; and that a standing committee will be appointed from each of the associations to arrange for the rendition of this part of each evening's exercises.

It is intended that the preliminary program shall occupy not more than thirty minutes of each session, including the opening exercises. The purpose of the board in these exercises is to provide for the young men mingled recreation and instruction along literary and musical lines. While the religious idea lies at the basis of our work it is also intended that all legitimate intellectual and aesthetic recreation shall be permitted and encouraged. In accordance with this intention preliminary programs are instituted. A few general hints on these programs are here given:

1. The essays, declamations, recitations and readings should be of a high order—approaching the classical standard as closely as possible. They should not be permitted to degenerate into burlesque. Any attempt at buffoonery would be decidedly out of place in these programs.

2. Whenever possible, selections of a musical or literary character should be chosen for fitness and relationship to the subject of the lesson. Not that they should all be purely theological, but they should all be elevating and strongly moral, pointing more or less clearly to the general character of the lesson. They will thus prepare the minds of the young men for the specific work, while at the same time they provide a valuable recreation.

3. The preliminary programs should always be carried out conjointly with the Young Ladies' Associations, where the two societies meet conjointly for opening exercises, and where the associations do not so meet, then by the senior and junior classes together before the classes take up their respective lessons.

SENIOR MANUAL STUDY.

From the introduction to the Senior Manual, the following is selected to give the reader a general idea of the aim and value of this season's study:

The Aim of the Manual.—The aim of this Manual is to interest the young men of Zion in the practice of true religion. The lessons are merely a guide, and, as they are studied, a thousand thoughts giving light on how to practice what we have already learned as theory, will present themselves to the minds of the students. In this respect this Manual differs from the previous ten in the series heretofore issued. It does not so much aim to teach the doctrines of the gospel as it does to urge and show the value of their practice, to the end that the young people may become spiritually enriched. The text is mostly complete in itself, but it is expected that all the references therein will be studied, and that others that will naturally suggest themselves on similar topics, will be used with the utmost freedom. The Bible and other Church works are freely referred to, and the student should verify the quotations, and more carefully prepare himself to treat the subject by reading not only the quotations given, but their contexts.

Value of the Study.—It is hoped that the study of this Manual and the work in our associations this season will awaken in the hearts of the young men a strong and abiding determination to put the theories of our religion into practice, and to test the leading ideas sought to be made uppermost in the work, *viz.*, we can grow in spiritual power and strength, and by right and proper action just here in this life and performed every day, approach God, and have his Spirit as our companion. In this way we can secure the Spirit as our daily friend to be a ceaseless source of joy and growth to ourselves in all the vicissitudes of life. We believe that an effort on the part of our membership to apply in their daily walk and conversation the few leading principles of our religion as discussed in this Manual will result in great spiritual development and in a much closer communion with the Holy Ghost.

Lectures.—It is believed that many of the topics of this manual, by a little amplification and study of other literature in the same line of thought, may be used as subjects for lectures. The young men should be given every opportunity in conjoint sessions and otherwise, to speak in public, and what they may learn from the Manual topics should be arranged, amplified and logically prepared and presented by them on such occasions, as a means of training them in public speaking.

GIVE THE BOYS A CHANCE.

Elder Joseph W. McMurrin spoke on this subject at the late June conference. His remarks should be noted by all the officers, now that our organizations are beginning their meetings again:

There may be some question in the minds of those who are present in regard to the origin of the title, "Give the Boys a Chance," and the need of speaking on it at this conference. One of our stake presidents recently asked permission to be heard before the General Board, in connection with one of the bishops of his

stake, and met with the brethren who composed the General Board. He asked the privilege of using Sunday night, given once a month for the conjoint meetings of the young people's associations. The reason assigned was that this night, instead of being occupied by the young men, had been given over entirely to the delivery of lectures, and that these lectures were not typical of mutual improvement work. It may be said by those present that anything in the line of education may be called typical of mutual improvement work. In a sense that may be credited; and yet, technically it may be true that lectures do not represent mutual improvement work. The fact was named that if mutual improvement meetings were given over to the bishops, better work would be done than is now being done under the management of mutual improvement officers. The bishops could then call upon a number of young men to express their feelings in relation to the gospel, and in that way there would be better work accomplished than by listening to lectures. I hope that in the minds of these officers the queries will arise, "Is that true? Are we giving up our mutual improvement meetings to a line of instruction that does not belong to mutual improvement work?" I believe we are drifting very far from the old fashioned idea of mutual improvement. The old fashioned idea of mutual improvement was the bringing to the boys a testimony of the truth of the gospel of the Lord Jesus Christ. If there are any here who have received a testimony of the truth of the gospel while they were listening to lectures, I would be very glad to have them stand up. I take it as a fact that more testimonies have come to men while upon their feet than while upon their seats. That is my testimony to you this afternoon. We forget that we are organized for the benefit of the boys. In traveling among the people of many of the various stakes of Zion, I cannot recall a solitary instance in the quarterly mutual improvement meetings that a real *bona fide* mutual improvement worker has been called upon to open a meeting by prayer. It is generally a man of experience; but that a boy has had a chance, who might have the ability to open a meeting, I do not remember having witnessed in traveling over these stakes, for nine years past. The boys are entirely forgotten, and we seem to seek after the men of the most experience to pray and speak in all of these quarterly conjoint meetings. We recommend that you give the boys a chance; and in the preparation of your programs that you be anxious to choose mutual improvement workers.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

Affairs in Russia.—Little is said of conditions in Russia, but political crimes and violence continue unabated. The extent of the unrest prevailing may be judged from the fact that the most reliable information places the number of exiled persons for political offenses during the month of July at 274; and 54 Russian officers and 95 privates were killed and 47 officers and 52 privates were wounded while engaged in maintaining order during that same month.

Saint Gaudens Dead.—The great papers of the United States are unanimous in pronouncing August St. Gaudens, who died in Cornish, New Hampshire, August 3, aged 59 years, the most distinguished sculptor in America. He was born of a French father and an Irish mother, in Dublin, and came to the United States in his infancy. Here he began his career as a cameo-cutter. In 1871 his first figure, "Hiawatha," was produced in Rome. His best known works in America are Abraham Lincoln, at Chicago; General Sherman and Peter Cooper, New York; and the striking equestrian and relief statue of Robert Gould Shaw, at Boston. Recently he completed a statue of Charles Stewart Parnell for the city of Dublin; and his latest work are new designs for United States coins.

New Alpine Tunnel.—Work on a new Alpine tunnel is under way. This tunnel is to be built to pierce the massive Bernese Oberland, on the northern side of the Rhone Valley, in order to give access from the great Simplon Tunnel, to northern Europe, to avoid a detour westward by way of Martigny and Lausanne. To make it as short as possible, the tunnel is placed at an elevation of 4,000 feet, requiring splendid engineering skill on the approaches. The length of the tunnel will be about eight miles and a half; the work is expected to be completed in five years at a cost of \$15,000,000. Electric trains will be used to mount the steep slopes leading to the tunnel. From all of this it would seem that America is not alone in great engineering enterprises.

Cantilever Bridge at Quebec Collapsed.—Speaking of great engineering enterprises, brings to mind the fact that once in a while failure attends them. The southern half of the great cantilever bridge across the St. Lawrence river, just above Quebec, collapsed, because of too much weight, and carelessness in piling on more iron, on the 29th of August, and 90 of the workmen were carried into the river with the wreckage, out of which number 79 perished. The bridge was begun in 1900 and was to have been finished in 1903 at a cost of \$10,000,000. It was the southern end of the bridge, designed as the longest single-span cantilever in the world, which gave way. It was nearly half a mile in length, and hung 150 feet above the river. The completed bridge was to have been 3,600 feet long.

Anti-Oriental Riots.—The laboring men of Vancouver, B. C., joined in a parade and anti-oriental demonstration on September 7, in which 10,000 men took part. The Chinese quarter was raided, 2,000 Chinese were driven from their homes and \$5,000 worth of property was destroyed. Then the windows were smashed, the same night, in fifty Japanese stores. The next day 500 Japs, landing from a steamer, were attacked, and in the riots following Baron Ishie, Chief of the Bureau of Foreign Commerce, and the Japanese consul at Seattle, were mistreated. It appears that large numbers of Japanese are landing in Vancouver, sent thither by the Hawaiians who are interested in their exportation from the islands, and who supply them with the \$25 necessary to land in British Columbia. The movement of Japanese to Hawaii is not restricted, and once there, they may take passage elsewhere. Since January 1, about 2,000 of them have landed in Vancouver.

Utah and the National Irrigation Congress.—At the National Irrigation Congress held at Sacramento, California, recently, at which the Ogden city tabernacle choir, under Prof. Joseph Ballantyne, gained such recognition and praise, and won such great laurels, Utah won sixteen out of the twenty-one prizes offered, which fact reflects great credit to the state, and is cause for hearty congratulations to our State Board of Horticulture, with Thomas Judd president. Utah won the prize for the best collective exhibit of irrigated products: also a trophy for the best exhibit of products of a single farm irrigated by pumping, and by electric power; a prize for the best exhibit of canned vegetables; for the best exhibit of canned fruits; for the best collective exhibit of canned tomatoes; for the best exhibit of brewing barley, and for the best single irrigated orchard. This latter prize was awarded to Thomas Judd, of LaVerkin, Utah, and consisted of a Durham bull. Many other prizes were awarded to Utah people. A number of the cups captured by Utah at the Congress were displayed during September at the Commercial Club, Salt Lake City.

Monument to the Pilgrims.—On August 20, at Princetown, Mass., the cornerstone of a monument, which will be 250 feet high, and will commemorate the signing of the compact of the pilgrims in the cabin of the *Mayflower*, their first landing on American soil, and their six week's exploration of Cape Cod Bay,

was laid with impressive ceremonies. Speeches were made by President Roosevelt, Ambassador Bryce, Governor Guild and Senator Lodge. The President's speech, every word of which was instinct with purpose and truth, has been widely commented upon. He urged the necessity of national regulation of corporations, and promised that during the remaining eighteen months of his administration there should be no change of policy regarding the enforcement of laws against corporate abuses. Here is a splendid sentiment from his speech: "The man is but a poor father, who teaches his sons that ease and pleasure should be their chief object in life. So he is but a poor leader of the people, but a poor national adviser, who seeks to make the nation in any way subordinate effort to ease, who would teach the people not to prize as the greatest blessing the chance to do any work, no matter how hard, if it becomes their duty to do it."

Mansfield and Grieg Dead.—Richard Mansfield, foremost in support of the dignity and renown of the stage, a distinguished American actor, who early cut away from the common methods and led out for himself with great success, died August 30, aged 50 years. His career is an example of how perseverance leads to success. His early life was marked by hardship and vicissitude; and after experiments in business, in art, and in journalism, he finally entered upon a stage career, which was eminently successful artistically and financially. Imagination was the highest attribute of his acting, and next to that came his rich humor.

Ibsen, the author of *Peer Gynt*, Mansfield who placed it upon the first English stage, and now Edvard Hagerup Grieg, the composer, "the three wizards evoking *Peer Gynt's* spirit," are all dead. Edvard Grieg died at Bergen, Norway September 4, aged 64, pronounced the "last of the great composers who had made this age illustrious in the history of the most beautiful of all arts." His songs and orchestral compositions, especially the *Peer Gynt* suite, are widely popular. "From every point of view," says the *Evening Post*, "that interests the music lover, Grieg is one of the most interesting geniuses in the musical world of the present or past. His songs are a mine of melody."

France and Morocco.—France and Spain, acting under authority granted them by the Algeciras Conference, have intervened in the troubles in Morocco, to restore order among the natives who are rioting. A mob recently killed eight Europeans, and a general massacre of foreigners was threatened. Early in August the French warship *Galilee* was sent to Casablanca (the white house), and later a French landing party of sailors was attacked by Moorish troops within the city; but these fought their way to the consulates in which the Europeans had sought refuge. The native part of the town was bombarded by the French warship and utterly ruined, while many of the tribesmen who had gathered on the outside were killed. The tribesmen afterward repeated their murderous attacks upon the Europeans, and they were repulsed with heavy loss. A large part of the city was burned and looted; but worse than all, shocking outrages were further perpetrated upon the Jewish and Christian populations. France and Spain are now jointly occupying

the sea-port towns and larger cities of Morocco to preserve peace and protect the lives and property of the Europeans who are engaged in trade and commerce. The latest prediction is that France will eventually annex Morocco, and that the Sultanate which, under the late Algeciras convention, because of the interference of Germany, was to remain inviolate, will be overthrown, and that France in this way will steadily advance toward the fulfilment of her dream of an immense African empire. Certain it is that Spain is being asked to help, and is helping, and that Italy and Germany are watching the trouble with apparent indifference, and the assumption of a most pacific attitude. The trouble in Morocco is further complicated by an attempt of the Sultan's brother, Mulia Hafid, to establish himself as Sultan. The troops of France and Spain have been reinforced, but will take no part, it is announced, in settling the controversy between the contending persons for the position of Sultan.

Uintah Stake Tabernacle.—President Joseph F. Smith and party visited Vernal, Uintah county, for the purpose of dedicating the new stake tabernacle at Vernal, and to attend the 81st quarterly conference of the Uintah stake, on the 24th and 25th of August. The party returned to Salt Lake City on the 31st of August, having had a pleasant trip. When they entered the Uintah valley they were surprised by the Naples ward Sunday school children all of whom blockaded the road, sang songs, and presented flowers to the President, who in turn addressed the little ones and shook hands with each one of them. President Smith was greatly charmed with the visit, and in the course of his remarks to the people expressed his delight with their homes and country. Both with their temporal prospects and with their spiritual progress he was pleased, and declares that he had not met a more healthy, intelligent, and beautiful people in all his travels than may be found in that part of Utah. During one of the meetings there were 1,500 people in attendance, yet it was almost impossible to say, in looking over the country, from whence they had come, so scattered were they over the broad acres of land surrounding Vernal. He advised the people in settling to form themselves into settlements, so that they may have the advantages of educational and social facilities, in the training of their children. He thinks that at least three or four times the population might be well provided for in that country, and cannot see any reason why people should go long distances from Utah to find homes when so much land lies idle at our very doors.

President Smith dedicated the new tabernacle on Sunday, 25th. This large and commodious building was begun in April, 1900, the quarrying of the rock having been commenced in November, 1899. The walls were erected and roofed in the summer of 1901, and was completed in August of this year, in detail, and paid for by Saturday evening, 24th. The cost of the building is about \$30,000, including the grounds, steam-heating, wires for electric lights, seating, decoration of the building, and the organ.

The Old "Mormon" Trail.—In the *Detroit Free Press* recently appeared an article by John Hubert Grensel, connecting the work of Brigham Young

and the Utah Pioneers, with the "Salt Lake Route." It is an interesting story from which the following excerpts are taken:

It is a far cry from Brigham Young to Senator William A. Clark, of Montana; but through an inexplicable caprice of history these two men, between them, played out the drama of the old "Mormon" trail. A lapse of fifty years takes place, though, between the first and the last act. Brigham Young's prophetic vision saw in the trail a pathway to a fairer world; Clark, a steel highway, over Nevada's sun-blistered deserts, to the land of gold. In Brigham Young's dream it was the heavenly streets that were paved with the precious metal; but Senator Clark is the man, of all others, who brought Nevada's gold within the reach of any one who may choose to go prospecting at Bullfrog, Transvaal, Wild Rose, Emigrant Springs, Greenwater, Johnnie, or other camps of the Amargosa or the Death Valley regions.

You can go in a Pullman train right into the heart of the gold fields, traveling de luxe all the way; and again it is Clark that did it.

It is all a story of modern transportation, and the men who brought it about are William A. Clark of Montana, whose millions backed the enterprise, and his brother, J. Ross Clark, who executed the difficult plans. These two men have opened a country that contains a zone of gold said to be the richest in the world. In the drama of Western railroad building there is no more romantic story.

The story of the "Mormon" trail begins fifty years ago with Brigham Young. Borrowing primitive irrigation methods from Egypt, he was making the beginning of a wonderful garden in the desert. Whatever you may think of Brigham Young's religious conceptions, on his practical side he was a man of commanding importance, had the wisdom of the world's greatest men. Brigham Young was born to rule by the divine right of his own intelligence.

Brigham Young was seeking a trail to the Pacific. He foresaw, years beyond his generation, the importance of a highway to the Pacific. He tried immense plans, himself; even attempting a route by way of the Colorado; but it was his project of a "Mormon" trail that lived in history.

He told his people of a vision of a wonderful valley, by the southwest, over a wall of mountains. They made the hazardous journey with ox teams, at five miles a day. The route was explored as the "Mormons" went along. Generally it led southwest, toward the Pacific, over the desert, through the mountains. Finally they came to a pass which they named Meadow Valley "Wash," and it is so called to this day. In this wild, desolate place, the walls towered it seemed to the very skies. The wandering lasted four months. Indians hung on the flanks all the time, sending occasional showers of poisoned arrows. In the desert, men died for lack of water, but still Lyman and Rowe, the religious enthusiasts, supported by Brigham Young's dream of an earthly paradise somewhere off yonder, toiled on and on.

These "Mormons" were in truth passing through Nevada's desert El Dorado; a region sown with gold and silver almost at the grass roots; but the eyes of the pilgrims were turned toward the skies. Mysticism like that which sends the blind, the lame and the palsied to Lourdes, sustained Brigham Young's men.

It was on this route, known later as the "Mormon" trail, that forty-five years later "Shorty" Harris and Ernest Cross, found free gold in amazing richness, and brought the rush to the Nevada treasure vaults.

In the fifty years that had passed since Brigham Young had planned his trail for "Mormons" who came to the Pacific coast from Australia or around the Horn, the obscure path through the desert became the prize of railroad kings, who in turn battled for the private ownership of the old "Mormon" highway.

In the late 60's the dream was first dreamed of a railroad across this 1000-mile desert. The Union Pacific, flushed with first success, stepped in, built a few miles and gave up the plan. Next John W. Young, son of Brigham, undertook

the project. He constructed a narrow gauge road down the country, then stopped. The Union Pacific took hold once more. This time it was to be the Salt Lake and Western. As usual, it fell through. Eight years later, the Union Pacific tried it again, but Baring Bros.' failure brought everything to a standstill. One by one, Western monied men bankrupted themselves, and finally Jay Gould appeared on the scene. When he started to cross the desert with iron, Collis P. Huntington of the Southern Pacific threatened dire vengeance. Gould withdrew. George Cannon then took hold and so did that other millionaire, A. W. McCune, and David Eccles, but disaster followed, and finally, after years of difficulties bringing financial ruin to scores, the "Mormon" trail railroad plan was abandoned and Utah and Nevada took back the right of way for taxes.

The scene now shifts for the next few years to Washington, where a battle royal is going on between Huntington and southern Californians for a free ocean harbor, to be improved with millions from the national treasury. Huntington, who owned Santa Monica harbor, naturally wanted the government to spend the money there; the citizens favored San Pedro harbor. Huntington slipped in to buy the land at San Pedro, but could get only half; on the other side local interests had built a stub-end railroad, going from tidewater to Los Angeles, less than twenty miles.

It is now that Senator Clark comes to the scene.

Clark's genius for large affairs was destined to control the day. Quick as a flash, he decided to buy the little stub-end railroad, securing thus an "open gate" to the Pacific. It was done, almost over night.

It was generally supposed that Clark was merely building a local road in southern California. The far-reaching importance of his plans was cleverly disguised. But when his men began grading on the old McCune right of way, on the "Mormon" trail, Western railroad kings held an immediate conference and decided that William A. Clark must not build that road. The plan was put to Clark in the courts for years on technicalities; and the first gun was soon fired. It was held that the old right of way had not reverted to Nevada, but still belonged to McCune's successor, the Union Pacific.

The great Harriman put thousands of men in the field to begin building a railroad along the "Mormon" trail. Clark did the same. The rival camps concentrated at Meadow Valley "wash," the lone pass from Utah to Nevada. The man that held the pass would control the situation. This pass, in places, is only wide enough for a single track; to build without it, or with a competing line, is madness; to go around it, impossible. It was the strategic key.

The forces that met at Meadow Valley "wash" were in truth armed vassals of feudal lords, prepared, if need be, to fight to the death for their respective leaders.

It was like some chapter from the history of the middle ages. The burden of the story is "might is right."

Some people think it has died out in our American republic. Men who reason that way do not see the inner meaning of events.

Then Clark planned a sudden and unexpected march into the county tributary to the Oregon Short Line.

The warring clans met in hot council. A bargain was struck, and the long-cherished dream of a road along the "Mormon" trail, through the plains of Utah and the deserts of Nevada, became true.

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1907.

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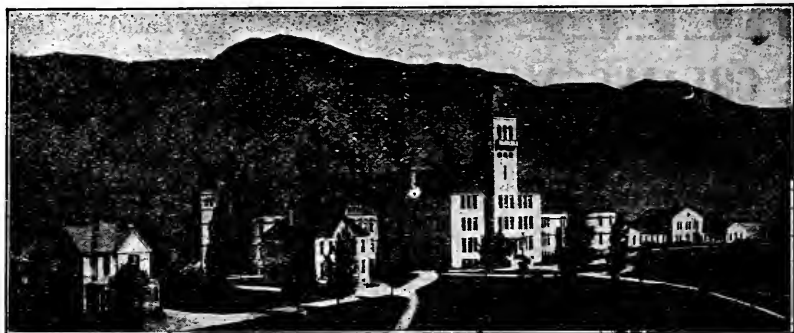
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